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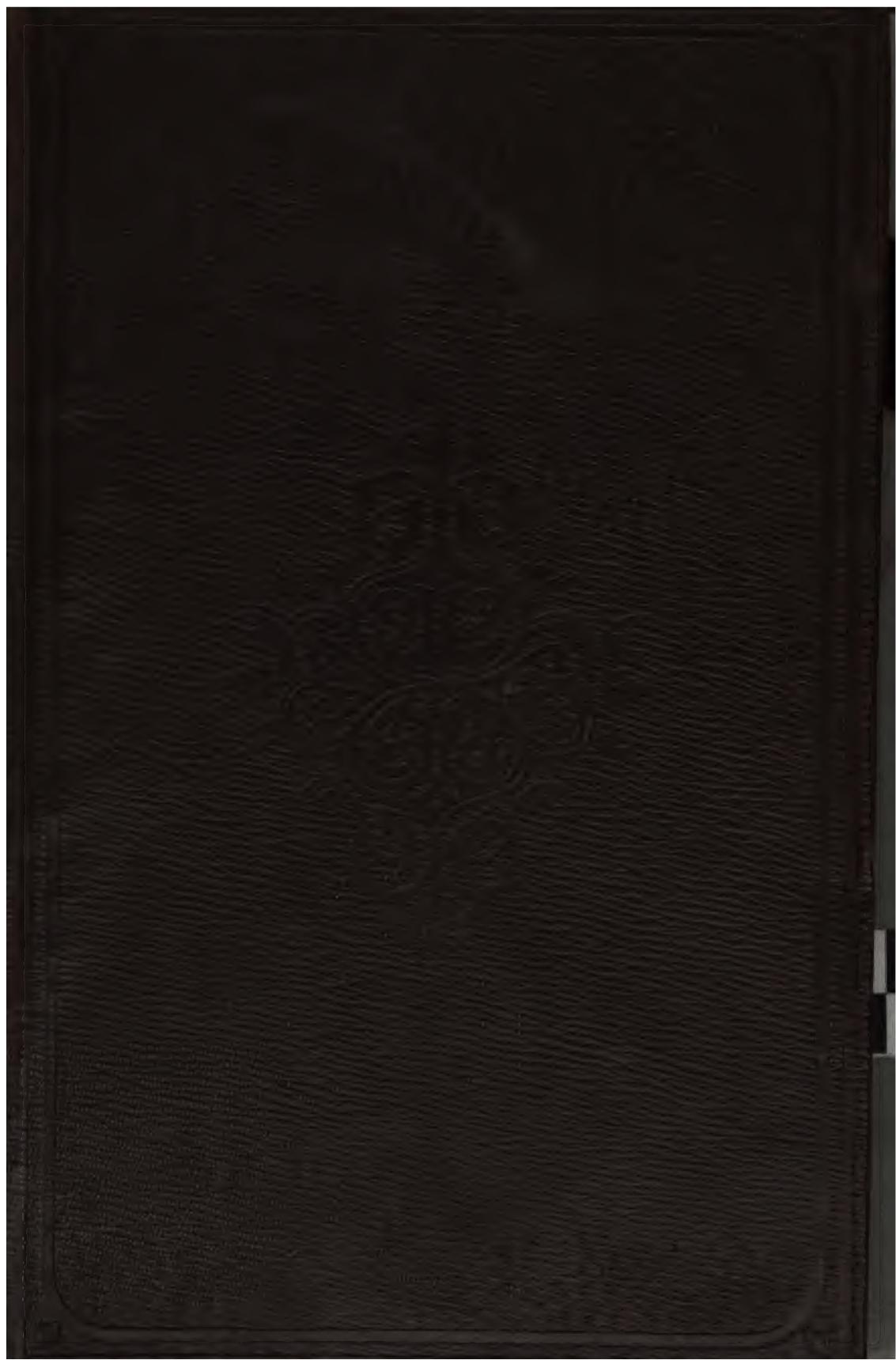
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THEOPHRASTI CHARACTERES:

WITH NOTES,

PSYCHOLOGICAL AND CRITICAL.

FOR THE USE OF UNIVERSITY STUDENTS AND THE HIGHER
CLASSES IN SCHOOLS.

BY THE

REV. JOHN G. SHEPPARD, M.A., F.R.L.S.

HEAD MASTER OF KIDDERMINSTER SCHOOL,
AND FORMERLY FELLOW OF WADHAM COLLEGE, OXFORD.



LONDON:
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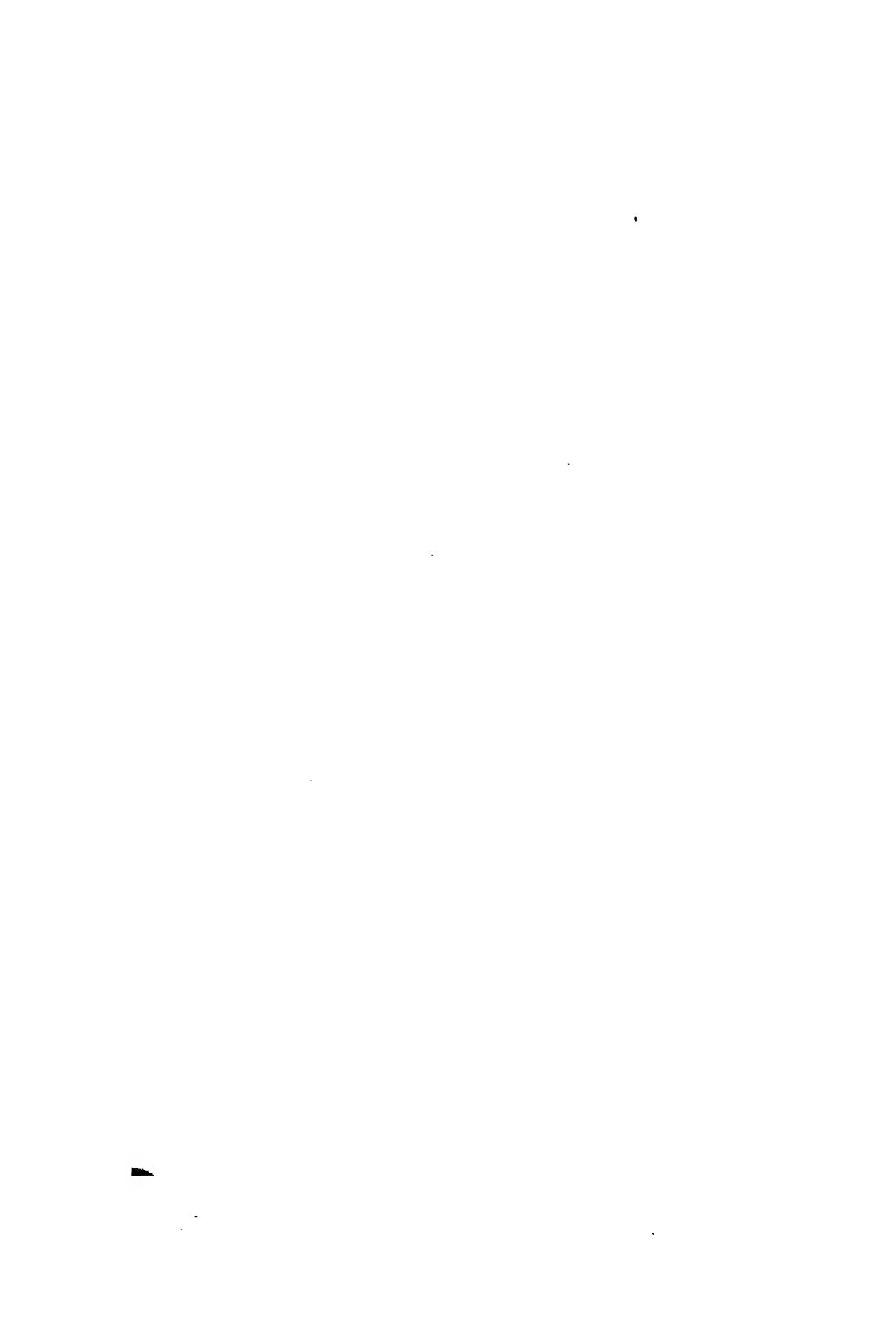
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P R E F A C E.

FEW of the ancient writers have received a greater share of attention from continental scholars than Theophrastus. Of this fact, the names of Stephens, Morell, Casaubon, Schwartz, Siebenkees, Bloch, Pauw, Schneider, and Ast are sufficient evidence, all of whom, with many others, have edited or commented upon his works, while some of them, as Ast and Casaubon, have published commentaries on the Characters of great length, erudition, and value. Nor has there been any lack of translations and imitations. One Spanish and several Italian versions are known to the curious ; the lively French imitations of La Bruyère enjoy an extended reputation ; and both Coray and Schweig-haeuser have given valuable illustrations of our author in the same language. Germany, as usual, is not behind her neighbours. Meritorious versions by various writers, among whom we may enumerate Pirckheymer, G. E. Mueller, Drueck, Kiessling, and Hottinger, have long been well known in that country ; and to a German also, J. J. Hottinger, we owe the most valuable psychological exposition which the Characters have as yet received. In England, however, the state of the case is very different. With

the exception of Needham's edition, published at Cambridge in 1712, and some scattered notes by Duport preserved in the same university, I have seen nothing in the way of commentary which can bear comparison with the labours of the above-mentioned continental scholars. Our translations also are not very valuable. Indeed, Theophrastus is best known in England through a foreign medium, the clever but somewhat overdone imitations of La Bruyère. There is a "Translation of the moral Characters of Theophrastus with a critical Essay on characteristic Writing," by Henry Galley, M.A., but I have not been able to discover that it contains anything deserving of notice. The version most commonly met with is that in the Family Classical Library, reprinted, I believe, from a handsome volume published by Francis Howell, in 1824, but as a translation it is below criticism, and does not even appear to have been made from the original text. The psychological remarks, too, which accompany the text do not exhibit any particular acuteness, and are expressed in a verbose and affected style little likely to find favour in the present state of our literary taste.

It will then be my endeavour, as briefly as possible, to explain what has been done in the present edition. Having long attached a high value to these characteristic sketches of Theophrastus, I had for some years been anxious to see them edited in a form acceptable to the English scholar. But of contributing personally to such a result I altogether despaired. The text of Theophrastus is more corrupt

than that of any other ancient author—so corrupt, indeed, that in places it is entirely unintelligible. The MSS., moreover, are for the most part inaccessible to an English editor, and present difficulties of no ordinary complication. They belong, as will be seen from the subjoined classification, to four distinct eras, the later among them containing matter absent from those of earlier date, and it must be confessed in many cases of very questionable character. With such materials the editors have dealt as it was in old days the fashion for editors to deal. They seldom omitted any chance of winning a reputation for acute conjecture and elegant emendation. He who had successfully restored a corrupt passage was for the time a greater man than the victorious captor of a city. So it came to pass that, as the present opportunity was great, greatly did the editors avail themselves of it. With most of them rashness and extravagance reign supreme. In no two consecutive sentences is the author permitted to speak for himself. Theophrastus is made to express modern notions, and that too in modern phraseology. Hence the reader even of such editions as those of Casaubon and Schneider cannot but be haunted by the consciousness that it is Schneider or Casaubon who is speaking, and not the Greek philosopher himself. In common, as I should imagine, with most readers, I did not feel that, with the means available, it was possible for powers so limited as mine “*tantas componere lites*,” or to interpose between an utterly corrupt text and a thoroughly unscrupulous restoration.

Accident, however, made me acquainted with the edition of Ast, a scholar deservedly celebrated for his labours upon Plato; and after perusing his preface I rejoiced to believe that the task had been performed. “Theophrasti notationes,” he says, “etsi a multis, et iis eruditissimis viris tractatæ sunt, tamen mendis ita scatent, ut critica quæ dicitur conjecturalis, quo latior ei campus patet, in quo exultare possit, eò majore cum cautione restringi debeat. Nimirum critica illa, cui permultos nimium tribuere constat, tandem eò nos perducit ut omnia veri ac genuini vestigia omittamus. Quocirca jure nobis videmur contendere posse, quò magis scriptor aliquis criticâ illâ luxuriante exagitatus fuerit, eò religiosius quoad ejus per sensùs linguæque rationes fieri possit, librorum veterum scripturam esse instaurandam, ejusque vestigiis insistendum. Itaque quum recentiores characterum editores, pluribus in locis eò audaciæ processissent ut conjecturas suas a pristinæ scripturæ ductibus prorsus abhorrentes, nulliusque libri auctoritate nitentes, in ipsa contexta réciperent, ne criticæ istius luxuries, latiùs serpens, omnia pæne pristinæ libelli formæ vestigia deleret, novam textùs recensionem, quæ veterum librorum auctoritatem ac fidem religiosissimè sequeretur, non solum gratam fore Græcarum literarum cultoribus, verùm etiam per se necessariam esse judicavimus.” No words could more clearly express the principles which it seems to me desirable for an editor to maintain. I did not, therefore, deem it presumptuous to hope that, aided by the judgment of so judicious a critic in the estab-

lishment of a text, and by the boundless erudition of Casaubon in its illustration, I might produce an edition of useful yet moderate dimensions, and in other respects also more suited to the national taste than the learned but prolix labours of my German predecessors. It soon, however, to my great disappointment, became plain that, notwithstanding his professions to the contrary, Ast himself had been little less sparing of emendations than those whose rashness and extravagance he so justly blames. Many of his conjectures I could not but regard as entirely unnecessary, and I also found myself at variance with the learned editor upon many points connected with the psychology of the characters. From distrust in my own judgment I felt unwilling to proceed beyond what I had already accomplished—some five or six of the earlier chapters,—when at the recommendation of a German scholar I procured the Commentary of Hottinger, written in that language. This writer's remarks, though partaking in some degree of the prolixity and overstrained subtlety common to his countrymen, are always interesting and often enlivened by amusing illustrations. They are valuable, moreover, for a discriminating analysis of character, an acuteness of perception, and a knowledge of mankind, which eminently fit their author for the task of commenting upon one of the most perspicacious and subtle writers of antiquity. Thus assisted, I felt myself enabled to proceed; and though in many cases I have ventured to differ from Hottinger's views, and should perhaps differ still more were I to

rewrite the work, I am anxious to express my very great obligations to his remarks, and to recommend their perusal to all who feel an interest in Theophrastus. In one point, however, I cannot claim the sanction of his example or authority. He has adopted that arrangement of the characters which he found in most previous editions. But, as Schneider has remarked, this particular arrangement depends upon no principle, and is supported by no authority external or internal. Guided by the language of Aristotle, the master, and in many respects undoubtedly the model of Theophrastus, I have attempted a classification from the psychological point of view furnished by the former philosopher in his Nicomachean Ethics. The principle upon which this classification depends will be explained in its proper place. Meantime I ought perhaps to apologise for having made the attempt. It was certainly one of considerable difficulty; nor can I venture to hope that, with my very limited powers of psychological criticism, it is altogether successful. But inasmuch as, without some such principle of order and arrangement, the Characters as a whole are deficient in unity, and consequently incapable of creating a continuous interest or a permanent impression on the mind, the reader will perhaps regard with indulgence an experiment which aims at contributing to these results, and which it may be his own fortune to elaborate and improve.

The introductions prefixed to the several Characters do not pretend to completeness, or philosophical

precision. The occasion was certainly a tempting one. I can only say that in a great measure I have induced myself to forego it. My sole aim has been to enable the reader to understand the Character which he is about to peruse, and to distinguish it from others, when the lines of demarcation are somewhat faint and few. A writer of greater ability would probably effect the same object more concisely still. Let it plead my excuse that I have confined myself within far narrower limits than either Hottinger or Ast, and that I have never written without that alpha and omega of critical precepts, "Manus de tabula," continually before my eyes.

The text is that of Ast, with several exceptions. These exceptions have arisen, not from partiality to any particular conjectures of my own, but from a recurrence, where I considered it possible, to what upon Ast's own showing is the reading of the best MSS. From Ast, also, I have borrowed the subjoined classification of the existing MSS. of Theophrastus. The interpolations of the newly discovered Pal. MSS. I have inclosed in brackets. I believe that upon examination the reader will agree with Ast and myself in refusing to incorporate them, as Schneider has done, into the body of the text. The only object aimed at in the notes is utility; but as every man's estimate of utility is necessarily subjective, I would bespeak the reader's indulgence towards those portions more suited to the wants of others than his own. The sole judge in these matters is experience, and I have had the advantage of a tolerably extensive

experience for my guide. Possibly it may be objected that I have sometimes laid too much stress upon trifles. To this I reply, with the prince of English scholars, that in criticism, as in war, there are no such things as trifles at all. “ *Nihil contemnendum est, neque in bello, neque in re critica.*” It is the exercise of intellect required in examining, analysing, and critically deciding upon these trifles which trains up and constitutes the true classical scholar; it was attention to these trifles which formed and characterized the school of Porson and of Elmsley; and if it be our aim, by the aid of increased knowledge, to expand and to improve the teaching of that school, such a result is to be achieved not by abandoning its great and peculiar excellencies, but by enlarging its basis, and supplying its defects.

It only remains to add a few remarks upon the Appendices subjoined to the Notes.

The first relates to a matter of great importance to every editor of a Greek work. The variations occurring in MSS. between the aorist and other tenses are so numerous, and apparently so arbitrary, that it becomes of the utmost importance to determine some general principles upon which to decide between them. And as the nature of the aorist is a subject of great difficulty to the younger scholar, this short attempt to cast some light upon it may perhaps prove useful to those unacquainted with scientific grammar. Indeed, it would not have been published had it not already been subjected to the test of practice, and had it not received the sanction and approbation of scho-

lars more competent than myself to pronounce upon the amount of truth which it contains.

With respect to the second Appendix I must speak with still greater diffidence. The subject presented itself, and I was compelled either to pass it over altogether, or to treat it with a brevity unsatisfactory even to myself. The only alternative was that between the possible imputations of ignorance or superficiality. Under the circumstances I have preferred the latter. This I have done, first, because I am conscious to myself of having long considered the subject, and examined with care all the references of Mr. Grote; and, secondly, because the candid reader must perceive that I do not affect so much to discuss the question, as to point out the course which, I conceive, the discussion ought to take.

The value of the third Appendix will, I trust, be self-evident. For the collation which it contains I am indebted to the exceeding kindness of my friend the Rev. C. Badham, M. A., head master of Louth School, by whom it was made at Rome, in the year 1843. Siebenkees had previously collated the same MS., but he was evidently deficient, both in accuracy and intelligence. Unfortunately these sheets had passed through the press before Mr. Badham's valuable contribution arrived. Should the work ever reach a second edition I anticipate much assistance from a collation performed with so much care and ability.

THE MSS. OF THEOPHRASTUS.

(FROM AST.)

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puorum, quibus viri docti ad Theophrasti characteres
emendandos usi sunt.

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racteres XV. posteriores complectens. Vid. *Amadut.*
Præfat. p. 11. sq. et Siebenkees. in *Anecd. græc.* p. 105.
sq. ed. Theophr. p. x. sq. (Vide Appendix III.)

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Codex Coislinianus, bombycinus, totidem charac-
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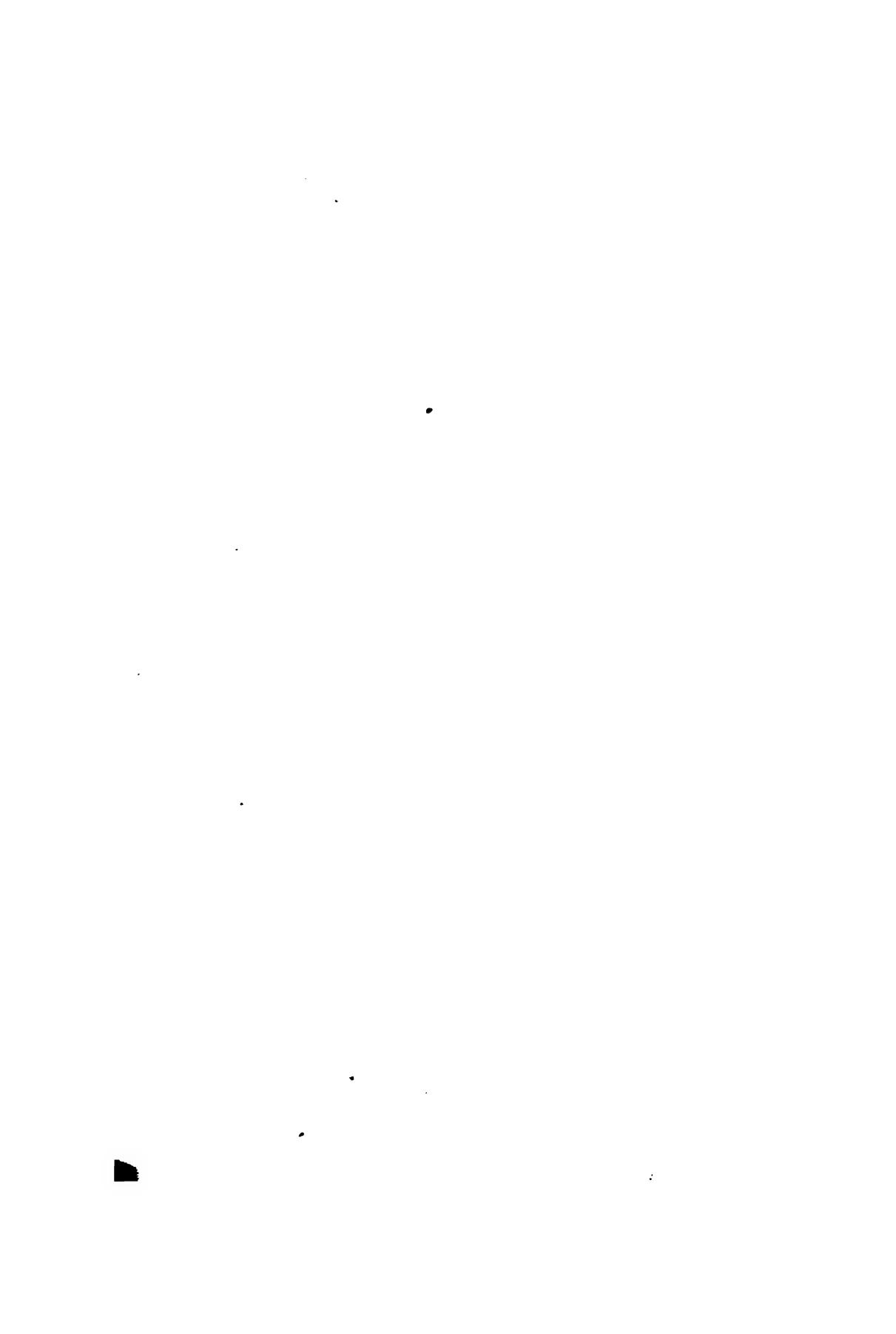
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THE CHARACTERS
OR
THEOPHRASTUS.

GENERAL INTRODUCTION.

MANY and various have been the opinions of the learned concerning the authorship, nature, and literary value of these “Characters.”

A few remarks upon each of these points will perhaps contribute to a more just appreciation, and profitable perusal of the work; and though it be impossible to obtain a full solution of every difficulty which may arise, still it is hoped that the conclusions at which we arrive will be generally satisfactory to the candid inquirer.

With respect to the first question — the authorship of the “Characters” — little hesitation is at present felt. Some learned men, it is true, speaking from prejudice, or in haste, have expressed a doubt whether they be the genuine productions of Theophrastus. Victorius, says Casaubon, judged that a work of this trifling character was unworthy of so great a name as that of the successor of the Stagirite; and in addition to the disparaging language of H. Stephens, it is possible to quote the less well known censure of Erasmus: “Extant,” writes the latter [De Copiâ Rerum, p. 68.], “ad hoc facientes notâ Theophrasti titulo. Mihi grammatici cujuspiam videntur magis quam philosophi.” In the opposite scale, however, we may place the very strongly expressed opinion of Casaubon, and a number of illustrious scholars, whose names it is unnecessary to particularise. The evidence moreover, both external and internal, preponderates greatly on

Authorship
of the
“Charac-
ters.”

External
evidence.

the same side. All the MSS. without exception ascribe the work to Theophrastus the Eresian, scholar of Aristotle. We have also the express declaration of Eustathius, in his commentary on *Iliad N*, that the "Characters" were composed by Theophrastus, plainly meaning, as Casaubon has pointed out, the same individual. Hermippus, a contemporary, is represented in *Athenæus* [I. 38.] as ascribing to Theophrastus a singular degree of genius, skill, and practice in the observation and delineation of human character. Cicero, as we are told by Plutarch in his biography, was excessively delighted by the compositions of the Eresian, and frequently quoted him in his *Epistles*; and the well known anecdote of Aristotle recorded by *Aulus Gellius* [lib. XIII.], wherein the master commends the suavity and ability of his pupil, seems to indicate that Theophrastus was, as has always been supposed, the writer of these acute and interesting sketches.

Internal
evidence.

With respect to the internal evidence derivable from the style and matter of the work itself, everything seems to favour the hypothesis which ascribes it to a period immediately succeeding the age of Aristotle. It may reasonably be supposed from the mimetic merits of the "Characters," that they were written at a time distinguished for excellence in that species of composition. What is meant by "mimetic excellence" will be hereafter explained. It is at present enough to observe, that it originated in the circumstances which produced the New Comedy, and was perfected by its authors. To the era of the New Comedy, therefore, we naturally assign compositions which so closely resemble its almost unique style and character. It may certainly be urged that of the New Comedy our conceptions are necessarily imperfect. The few fragments which have reached us, and the Latin imitations of Cæsar's "dimidiatus Menander," but feebly reflect the inimitable grace and beauty which won for the leader of the school the title of "The tenth Muse." Still all the circumstances of the time would induce us to believe, that the more grotesque and extravagant features of the Old Comedy had faded from the New, and that their place was supplied by delineations of character closely resembling these

before us, not individual but generic; not satirical but imitative; not caricatures of existing personages, but representations of human life. From all this the obvious inference is, that the writer of these sketches lived at a period coincident with the elaboration of the New Comedy; and Theophrastus, as is well known, was the contemporary of Philemon and Menander.

But the hypothesis which assigns the composition of the “Characters” to the era of the New Comedy is supported by internal evidence of another sort. Antipater, king of Macedonia, died in Olymp. cxv. 3., and a war immediately broke out between Cassander and Polysperchon, to whom Antipater had intrusted the guardianship of the heir-apparent to the throne. Now, in the chapter *Περὶ Ἀλαζονεῖας*, Antipater is spoken of as living, and reference is made to the contest between the two others in the chapter *Περὶ Δούτοις*. It is surely most probable that the writer, when illustrating the avidity of the newsmonger for intelligence, would introduce the current rumours and gossip of the day. This seems to fix the date of the composition of the work somewhere in the cxvth Olympiad, a period when Theophrastus was at the height of his reputation.

On the other hand, in support of the opinion which ascribes the authorship of the “Characters” to another age, or at any rate to another person, but one argument of any weight has been brought forward. In the Preface to the “Characters,” Theophrastus speaks of himself as having reached his ninety-ninth year, whereas Diogenes Laertius, in his biographical notices of the philosophers, asserts that he died at the age of eighty-five. Many editors have been content to rely for an answer to this objection upon the general vagueness of such statements in ancient authors, and the little reliance to be placed upon the numerals found in the great majority of MSS. Some, with Casaubon, would boldly alter the text, either in the Preface, or in Diogenes Laertius. To those who, with Ast, Hottinger, and ourselves, are convinced of the spuriousness of the so-called Preface, the discrepancy in the dates presents no difficulty. But whether the reader accept

this, or some other solution of the matter, will depend upon the value which he attaches to the arguments prefixed to the annotations on the controverted Preface in the present edition.

Present
form of the
work.

Thus much with respect to the authorship and date of the work. There still, however, remains a question as to the form in which it has come down to us. Some few critics believe that the "Characters" have reached us as they were originally written. Others look upon them as having formed part of a much larger work; but, of these, one party maintain that this larger work delineated, as indeed the Preface promises, virtue and excellence, as well as weakness and imperfection; while a second, though they hold that, from the very nature of the case, the writer could only have selected nosological specimens, yet are inclined to believe that these specimens must have been both more numerous, and more elaborately finished than the portraits which we now possess. Some, again, have suggested that the various traits which make up each character, were extracted piecemeal from the other ethical works of our author by different persons, and at different times, and thus attempt to account for and excuse a certain abruptness, incoherence, and want of polish, which the book, as a whole, is supposed to exhibit. Hottinger leans to the opinion that, at present, we have only portions of two distinct epitomes, the first formed from a larger work, the second an abridgment of the first, constructed for some particular purpose, perhaps as a sort of school-book, and consequently suppressing much, and altering a little, of the text of its original.

All these are mere hypotheses. Yet they may contain some admixture of truth; and without adopting the theory which regards these graphic sketches as so many "disjecta membræ," culled from the voluminous body of our author's works, it is not, perhaps, too fanciful to conjecture, that the great historian of vegetable life may have also directed his discursive and observant genius to the more wide and diversified field of human life, and embodied the result of his observations in a series of literary portraits, resembling those lively

French "Physiologies," with feeble imitations of which, in the shape of "Natural Histories," we have been of late somewhat overwhelmed.

But this naturally conducts us to the next point upon which it is necessary to speak—the nature, that is to say, of the "Characters" as a literary work, and the precise place which should be assigned to them in the Republic of Letters.

The "Characters" of Theophrastus, then, if we except their acknowledged imitations, are the only productions of their class which a retrospect of ancient and modern literature discloses to our view. One Satyrus, indeed, who, like Theophrastus himself, was a Peripatetic, appears to have composed a book of a somewhat similar character. But if we may judge from the single specimen preserved by Athenaeus, the work of Satyrus was of a more strictly philosophical and didactic nature than the "Characters," a distinction which will hereafter be more fully explained. The Roman Varro also composed a treatise, *Περὶ Χαρακτήρων*, with the existence of which we are only acquainted from the citations of the Grammarians. But Varro was somewhat of a pedant; nor is it probable that either in his genius, or in his writings, he bore a very close resemblance to Theophrastus. Be this as it may, the works of Satyrus and Varro have alike perished, and nothing remains behind them which can form an exception to the unique character of these pictures of ancient life. Were the Mimes of Sophron and Xenarchus yet in existence, they might, perhaps, furnish us with a parallel; as it is, we can only refer, by way of illustration, to a most lively and graphic Idyll of Theocritus, the "Adoniazusæ," or "Syracusan Women," and to the spirit, rather than to the exact language, of some among the immortal dialogues of Plato.

In order to establish the claim of the "Characters" to be considered as a unique production, it is perhaps necessary to point out that they in no way resemble the ordinary biographies of history. These, of course, have reference to definite individuals, and must of necessity exhibit personal peculiarities, which can only belong to the subject of the intended portraiture. The present sketches, on the contrary, are

Literary position of the "Characters."

They are unique.

Not biographical sketches.

generic, not individual ; they represent classes, not particular persons ; they are imaginary, not real.

Not oratorical.

Nor, again, can they be fitly compared with the graphic delineations sometimes attempted by the orator. For although these may be somewhat more ideal and indefinite than the former, yet their object clearly distinguishes them from the work of Theophrastus. The orator deals with Virtue and Vice, and with their concrete developments, only in subordination to the proper purpose of his art—Persuasion. Whether he paint his picture in brighter or darker colours, his obloquy and eulogy are alike directed to produce some special conviction in the mind of his auditors, and all that contributes to that conclusion falls within the province of rhetoric, and may be indifferently employed in carrying out his purpose. That the “Characters” have no such aim, no such unlimited subject-matter, and no such licence of execution, must be obvious to any one who has once perused them.

Not philosophical.

With the descriptive sketches of character sometimes introduced by the moral philosopher, they undoubtedly exhibit a nearer connection. And that they may have been suggested by the well known examples in the Nicomachean Ethics and Rhetoric of Aristotle, is by no means improbable. Yet the philosopher, as well as the orator, has before him a much wider field ; he has a different design, and carries out that design in a different way. The subject with which he deals is human nature in all its varieties of good and evil ; human nature as exhibiting notable instances of the “fugienda petendaque,” alike, and both equally available for his purpose. His object, therefore, is purely didactic ; his method logical ; his style grave, full, and not altogether without ornament. It certainly is not playful and careless, nor is it directed more or less to the exposition of a ludicrous element in every subject of which he treats. These palpable differences compel us to distinguish between the descriptive delineations of Theophrastus and those of his master, although certain common principles may be found to pervade them ; and few readers, I should imagine, would seriously think of classifying the pedantic *εἰκονισμοί*, or “Descriptiones,” commended by

Seneca for their moral utility, with the lively and amusing pictures of Athenian life which this graphic volume sets before us.

Once more, in satirical sketches of character, as, indeed, in all satire, the predominant, or, I should rather say, the essential, element is *invective*. Satire must be directed against something—an opinion or a practice, an individual or a class: it loves to place itself in an attitude of antagonism; its object is to assail, to shatter, and to overthrow. Even in its lighter moods,

“Ridiculum acri
Fortius ac melius magnas plerumque *secat* res.”

It may be of a milder character, playful like that of Horace, “circum præcordia ludens,” and touching upon subjects akin to those before us. Or it may assume a more terrible shape, fiery and vehement, like that of Juvenal, lashing the abominations of an effete and corrupt civilisation, with a scourge which seems borrowed from the hand of an avenging Fury. Yet both contain an element, that of aggressive and personal invective, which entirely separates them from the simply representative types of character to be found in the following pages.

It only remains for us, therefore, to examine the relation between the characters of Comedy, in the ancient acceptation of the term, and the present “Characters,” which, upon good authority, we shall venture to describe as *mimetic*. Here we come in contact with a theory ably maintained by Ast, of which, as I believe it to be based on truth, I shall mention the leading feature. That learned writer has, with true German subtlety, elaborated a distinction between the “Ridiculous” and what he denominates the “Pleasing” or “Amusing” [das Launige], which he considers analogous to that subsisting in the opposite subject-matter, between the “Sublime,” and the “Exciting” or “Pathetic,” in the wider sense of that word, which includes the affections of all the *Iláθη*. The two latter, in his view, find their expression in Tragic and Lyric poetry respectively; the two former, in

works of a mimetic cast. The difference between the two he explains "more Germanico." The Sublime and the Ridiculous have to do with the Infinite, the Pathetic and the Pleasing have not. By this, I imagine, he means that the former do not circumscribe themselves within any limits; they belong to the province of the Ideal; their nature is unfathomable, and their expression admits of an infinite variety. The Sublime, for instance, lies far beyond and above the Human; no man has ever mounted to its loftiest summit: the Ridiculous, on the contrary, lies as far below common life; no man has ever sounded its lowest depths. Thus the chained Titan of the Caucasus, the dread Portal of the "Inferno" with its superscription of Despair, the warring Angels and the fallen Fiend of the great English poet, tower far above the sphere of the Real, into the infinite of the Ideal; and so, too, the wild and grotesque extravagances of Nephelococcygia, the absurdities of Pantagruel or Slawkenbergius, descend as far below the common level of ordinary life, and constitute the antagonistic pole of the imaginative faculty. It is then in Tragedy and Comedy that these two respectively find their appropriate instrument of expression. Both Tragedy and Comedy, therefore, are more concerned with the Ideal than the Real: they have their own principles of internal consistency; but the more boldly they free themselves from the restrictions of the ordinary and usual, the more they transcend the low and narrow sphere of daily life, the more effectually do they fulfil their proper function.

With works of a mimetic character the case is very different. They are not, as Ast would say, concerned with the Infinite; that is to say, they confine themselves within certain definite limits of the Probable, and do not pass beyond the actual and ordinary course of events in this "working-day world." In short, as imitation is their essence, where the imitation is inaccurate, their object fails. It is true that they universally exhibit a comical, ludicrous element; but this element is not dominant as in Comedy—it is entirely subordinate, kept in the back-ground, so to speak, and only incidentally disclosed. The mimetic writer does not sketch an extravagant and un-

scrupulous caricature, simply for the purpose of exciting laughter, ridicule, or contempt. This was the office of the Old Comedy, and hence we have the Cleon of the "Knights," and the Socrates of the "Clouds." He delineates a portrait so truthful that it must be recognised, but still a portrait, the original of which shares largely in those human weaknesses and foibles which cannot but provoke a smile. The creations of his pen bear a much closer analogy to those of the New than to those of the Old Comedy; they resemble the characters of what Charles Lamb describes as "the Comedy of Manners," without their individuality and personal accidents.

Hence we may understand the reason why the subjects of mimetic portraiture are properly, as I have described them, *nosological* specimens of humanity; examples of weakness and imperfection, not of exalted virtue or abandoned vice. For it is clear that either class falls without the province of the mimetic artist, and would fail to excite those tranquil and complacent sensations of amusement which it is his aim to produce. High and heroic examples—worth, dignity, and virtue,—carry our thoughts far beyond and above the merely Pleasing; they associate us with the Sublime; they edify and exalt, but they do not amuse us. Conversely, too, instances of irredeemable wickedness are foreign to the purpose of mimetic illustration. They contain no ludicrous element; they cannot interest us; they are horrible and revolting, not entertaining. It is the singular merit of Theophrastus that he has thoroughly appreciated these principles, and carefully observed them. Even where he has apparently trespassed upon them, a little consideration of the circumstances of his age, and the peculiarities of the offending "Character," will exonerate him from blame. To such cases the language of La Harpe, in defence of the great French Aristophanes, most accurately applies:—"L'auteur du *Glorieux* a échoué dans l'*Ingrat*. Ce n'est pas que Tartuffe ne le soit, et d'une manière horrible; mais les grimaces de son hypocrisie, et ses expressions dévotes, mêlées à ses entreprises amoureuses, donnent à son rôle une tournure comique, qui en tempère

l'atrocité et la bassesse ; et c'est le chef-d'œuvre de l'art, de l'avoir rendu théâtral." But upon this subject the reader will find more particular notice in the introductory remarks prefixed to the annotations on the "Characters" themselves.

From what has now been said we may deduce, by way of corollary, some definite conception of the province of the mimetic writer, and of the excellences at which he should aim. Nor will it be difficult to trace these in the sketches before us, and to apply the principles so obtained in determining the genuineness of certain disputed portions of the work.

The first
excellence
of mimetic
composition.

The first excellence then of mimetic composition is an entire and faithful adherence to Nature — to Nature, that is to say, not in its special and individual phases, but in the broad lights and shadows of its more common and catholic aspect. Humanity is its subject, but it is that humanity which underlies the superficial varieties of locality and time. Whatever, for instance, belongs solely to the age of Pericles, or the city of Athens, does not fitly fall within the scope of the mimetic ; and for this plain reason, that it cannot be readily recognised in the nineteenth century, and in the streets of London. Nor, critically speaking, is this test without its practical value; for, by applying it, we shall often be enabled to distinguish between the interpolations of an ambitious erudition, and the truthful simplicity of the original text.

The se-
cond.

Closely allied to this excellence is a second ; that, namely, which consists in the combination of a discriminating judgment in the selection of subjects, with a freedom from extravagance and prolixity in the method of delineating them. If the principles already laid down be correct, it is clear that such a judgment will confine itself in the choice of materials to characters of a class intermediate between Virtue and Vice. It will not weary us by didactic expositions of "faultless monsters that the world ne'er saw ;" nor again will it excite disgust by an unprofitable, because revolting, exhibition of unmixed depravity. The Mimetic Art, for this reason, deals with delinquencies rather than crimes. It passes by altogether, or but lightly touches, the stormy passions and depraved

affections of our nature. These are materials for the Tragic Muse. Neither again does it notice our more extravagant and preposterous eccentricities. It is for Comedy to wanton in *their* portrayal. But it carefully notes all the little weaknesses and absurdities into which the best of us are occasionally betrayed; it detects the “gaucheries,” the awkward blunders, the errors of manner, into which men are led by defects of temperament or education. Finally, it delights in that fertile source of the ridiculous, the involuntary collision between our higher and lower natures, where the accidents incidental to humanity contrast strangely and mockingly with the Divinity that dwells within us, and we almost feel in the bitter language of the misanthrope, that we,

“ Half dust, half deity, alike unfit
To sink or soar, with our mixed essence make
A conflict of our elements, and breathe
The breath of degradation and of pride;
Contending with low wants and lofty will,
Till our mortality predominates,
And men are, what they name not to themselves,
And trust not in each other.”

So much for the material of the Mimetic Art, one word upon its method. It is clear that, in selecting and sketching in the necessary traits, great discrimination is required. Where the temptations to exaggeration are so great, the necessity for forbearance is more imperative. Brevity and force are the very soul of such portraiture. The master touch betrays the master hand. He is but a neophyte, or a bungler, who understands not in this case, *ὅσῳ πλέον ἡμισυ πάντος*,—how much more suggestive are the few graphic strokes of a great artist, than the elaborate efforts of the undiscriminating copyist, who will not spare us a wrinkle on the brow, or a hair in the beard of his original. “Ita ferè,” says Ast, citing the language of a judicious critic, “Cl. Beckius de Interpretat. Vett. Script. [Lipsiæ, 1791-4] p. cv. not. judicavit:—‘In Theophrasti characteribus et brachylogia quædam, et negligentia orationis jubebit lectorem ita se insinuare in ejus

cogitandi sentiendique rationem, ut explere omnia et in communem vitam vocare possit.' Equidem brevitatem illam ac simplicitatem, quæ gratæ cujusdam negligentiaæ speciem præ se ferat, præcipuam eorum virtutem esse censeo."

Literary value of the "Characters."

What has been already said is perhaps a sufficient answer to our only remaining question, that, namely, which relates to the literary value of these singular relics of antiquity, and the desirableness of re-introducing them to the notice of classical students at the present time.

It has been already shown in the editor's preface, that, practically speaking, the question has been answered by Continental scholars in one way, and by those of England in another.

And yet it may be doubted whether the estimate which our neighbours have formed of Theophrastus, be not more just and judicious than our own. It certainly is from no ordinary excellence that he has attracted such extraordinary attention. Had not the mine contained abundant veins of classic treasure, so many shafts would not have been sunk, so much labour would not have been expended. The little work which the following pages are meant to illustrate, is really rich in literary lore. There the vast and varied erudition of Casaubon found full scope for its development; and all the elaborate scholarship of Ast, and the acute philosophy of Hottinger have since been exercised in the same congenial field. Nor were they, at least in my humble opinion, misplaced, or thrown away. The writings of Theophrastus contain matter of great and diversified interest for the historian, the critical scholar, and the philosopher. If we except Aristophanes, — and Aristophanes is excepted only from the greater length of his extant works—no ancient author has left behind him a more valuable legacy of information upon all that relates to the private and personal life of the Athenian people. We have learnt, though tardily, to look for something more in history than a mere record of battles, treaties, governments, and courts. But if we desire a lively image of the social and domestic life of a great nation; of their familiar acts and their familiar words, the language of the market-

To the historian.

place, the family circle, and the club, with all those little peculiarities of dress, demeanour, and living, which cannot be distinguished amid the broad lights and shades of historical painting, where shall we seek them with more prospect of success than in a work expressly devoted to the more delicate adumbrations of individual character?

And so too with respect to language, considered as a subject of critical analysis. In the sketches before us we have a transcript of the phraseology which the age of Pericles employed upon its every-day, ordinary concerns. We are presented with the elliptical and idiomatic expressions, the national peculiarities of diction, the living words themselves as they fell from the lips of that busy-minded people, who "spent their time in nothing else but either to tell or to hear some new thing." Several of these words and phrases do not occur elsewhere, and nearly all of them throw light upon the obscurities of contemporary poets and historians. There is, moreover, another consideration which, with the critical scholar, will have no little weight. The text of Theophrastus is singularly imperfect. From this fertile field, cultivated by the labours of so many learned men, has grown up a luxuriant, indeed a much too luxuriant, crop of commentary and conjecture. And it forms a profitable, if not a pleasing, exercise of the critical faculty to examine what criticism has effected under such unpromising circumstances; to compare the rival emendations, and weigh the conflicting arguments of scholars like Casaubon, Schneider, Hottinger, and Ast. I know no better illustration of the truthful paradox, "that more may be learnt from the errors of some men than from the correct opinions of others," than we find in the mass of ingenious and elaborate learning which has been expended in improving the text, and elucidating the difficulties of the work before us.

But Theophrastus has claims also upon the student of moral philosophy, if for no other reason, at least for this, that he was the favourite pupil of that great teacher who, for more than ten centuries, swayed the empire of the European mind. The impress of the master's intellect

To the critical scholar.

To the moral philosopher.

may be traced on every page of his scholar's work. Frequently the very words of Aristotle recur; his ideas more frequently still. Indeed all the present sketches may be regarded as so many illustrations of the fundamental principle of the Nicomachean Ethics, that the right course of human conduct in all cases is to be found in a mean between excess and defect. That principle Aristotle himself had partially explained and illustrated in the third and fourth books of his famous treatise on *Morals*. In so doing he defined the virtue of social intercourse to be a line of conduct equally remote from all extravagance of demeanour; a virtue, indeed, to which he could attach no determinate name, but which we, more fortunate in our circumstances, or in our nomenclature, may perhaps be permitted to designate "Politeness." Theophrastus seems to have taken up the idea, and to have pursued its illustration with the industry and acuteness of the Peripatetic School. Adopting Aristotle's standard of the proprieties of social life, if the anecdotes recorded of him be authentic (*Athenæus*, I. 38.), he appears to have taken all possible opportunities for testing that standard by actual observation, and he has depicted the various deviations from it with inimitable art, and under a keen sense of the ridiculous. Some attempt has been made in the present edition to retain the principle of Aristotle as the psychological basis of the entire work, and to classify the "Characters" accordingly. The attempt may not be very successful, but it is at least original; and, even if imperfect, may serve to give a sort of unity to the sketches, and therefore a more precise and intelligible notion of them as a whole.

It is not, however, simply as a disciple and illustrator of the Stagirite that Theophrastus deserves attention from the moral philosopher. He has merits peculiarly his own; he has done what perhaps no other man has ever done in the same way; he has daguerreotyped the human nature of his age and country; he has given us portraits, living and speaking portraits, of his contemporaries, and those contemporaries were the Athenians of Athens' most brilliant days. Well, therefore, may we admit that he has furnished no mean mate-

rials to aid in building up that knowledge of "man," which the poet has rightly declared to be "the proper study of mankind." For he, of all the ancient writers, has especially enabled us to trace the identity of our common nature amid the widest possible diversity of those four great modifying influences,—Law, Locality, Religion, and Race,

" Which in quaternion run,
And mix and nourish all things."

It may provoke a smile in the careless reader, but it will surely beget graver reflections in the more thoughtful student, when he encounters in these sketches of the men of an extinct civilisation, the very traits and eccentricities which distinguish their successors of the nineteenth century; when he finds that the language of the Ecclesia, the Agora, and the Piræus is still the language of the popular meeting, the market-place, and the dockyard; when he is compelled to confess that, despite all our wisdom and enlightenment, the same absurdities, weaknesses, and follies are rife among us, as excited the attention of an Athenian philosopher two thousand years ago, and furnished subjects for his keen but discriminating satire. We know ten thousand things of which the ancient Greek had never dreamed. We can perform marvels to the account of which he would have listened with incredulity, if related of Heracles or Zeus. But has human nature, regarded simply as such, undergone any actual change? Is it more elevated, expanded, and refined in London and Paris, than it was in Athens or in Corinth? Is our avarice less mean, our foppery less foolish, our gossip less trifling, than the avarice, foppery, and gossip which the following pages ridicule and record? Or are we to adopt the contrary conclusion, and to say, that the miser, the courtier, and the newsmonger of Theophrastus may still be recognised among our very good friends and acquaintances? Are we to believe that, so far as the natural characteristics of the human mind are concerned, we should always look for the same aberrations where the same disturbing causes are at work? and are we accordingly to

regard mental phenomena as they were regarded by the great Greek historian? — *ώς γυγνόμενα μὲν καὶ ἀεὶ ἐσόμενα, ἕως ἀνή αὐτὴ φύσις ἀνθρώπων ἦ, μᾶλλον δὲ καὶ ἡσυχαῖτερα καὶ τοῖς εἶδεσι διηλλαγμένα, ὡς ἀνὴρ ἔκασται αἱ μεταβολαὶ τῶν ξυντυχιῶν ἐφιστῶνται.* — Thuc. III. 82.

It is from a belief that the “Characters” of Theophrastus offer no mean aid in suggesting an answer to questions such as these, and in unfolding “the seven-sealed volume of antiquity,” that the present edition has been undertaken. And if this object be even partially attained, the editor will feel amply compensated for labour, which has been found much greater than the external appearance of the work might induce the reader to suppose.

ΘΕΟΦΡΑΣΤΟΥ

ΧΑΡΑΚΤΗΡΕΣ.

ΘΕΟΦΡΑΣΤΟΣ ΠΟΛΤΚΛΕΙ.

"Ηδη μὲν καὶ πρότερον πολλάκις ἐπιστήσας τὴν διάνοιαν ἔθαύμασσα, ἵσως δὲ οὐδὲ παύσομαι θαυμάζων, τί γὰρ δηποτε, τῆς Ἑλλάδος ὑπὸ τὸν αὐτὸν ἀέρα κειμένης, καὶ πάντων τῶν Ἑλλήνων ὁμοίως παιδευομένων, συμβέβηκεν ἡμῖν οὐ τὴν αὐτὴν τάξιν τῶν τρόπων ἔχειν. Ἐγὼ γὰρ, ὁ Πολύκλεις, συνθεωρήσας ἐκ πολλοῦ τὴν ἀνθρωπίνην φύσιν, καὶ βεβιωκώς ἔτη ἐννενήκοντα ἐννέα, ἔτι δὲ ὡμιληκώς πολλαῖς τε καὶ παντοδαπαῖς φύσεσι, καὶ παρατεθεαμένος ἐξ ἀκριβείας πολλῆς τούς τε ἀγαθοὺς τῶν ἀνθρώπων καὶ τοὺς φαῦλους, ὑπέλαβον δὲν συγγραψαι, ἀ ἐκάτεροι αὐτῶν ἐπιτηδεύουσιν ἐν τῷ βίῳ. Ἐκθήσω δὲ σοι κατὰ γένος, ὅσα τε τυγχάνει γένη τρόπων τούτοις προσκείμενα, καὶ διν τρόπον τῇ οἰκονομίᾳ χρώνται. Ὁ πολαμβάνω γὰρ, ὁ Πολύκλεις, τοὺς νιέντας ἡμᾶν βελτίους ἔσεσθαι, καταλειφθέντων αὐτοῖς ὑπομνημάτων τοιούτων, οὓς παραδείγμασι χρώμενοι αἰρήσονται τοῖς εὐσχημονεστάτοις συνεῖναι τε καὶ διμιλεῖν, ὅπως μὴ καταδεέστεροι ὡσιν αὐτῶν. Τρέφομαι δὲ ἥδη ἐπὶ τὸν λόγον· σὸν δὲ παρακολουθήσαλ τε καὶ εἰδῆσαι εἰ ὄρθως λέγω. Πρῶτον μὲν οὖν ποιήσομαι τὸν λόγον ἀπὸ τῶν τὴν εἰρωνείαν ἐξηλωκότων, ἀφεὶς τὸ προοιμιάζεσθαι καὶ πολλὰ περὶ τοῦ πράγματος λέγειν. Καὶ ἄρξομαι πρῶτον ἀπὸ τῆς εἰρωνείας καὶ ὄριον μαι αὐτήν· εἰδὲ οὔτως τὸν εἰρωνα διέξειμι, ποιός τις ἔστι, καὶ εἰς τίνα τρόπον κατενήνεκται· καὶ τὰ ἄλλα δὴ τῶν παθημάτων, ὕσπερ ὑπεθέμην, πειράσομαι κατὰ γένος φανερὰ καταστῆσαι.

CAP. I.

ΠΕΡΙ ΕΙΡΩΝΕΙΑΣ.

Ἡ μὲν οὖν εἰρωνεία δόξειεν ἀν εἶναι, ὡς τυπῳ λαβεῖν, προσποίησις ἐπὶ χείρον πράξεων καὶ λόγων· ὁ δὲ εἴρων, τοιοῦτος τις, οἷος προσελθὼν τοῖς ἐχθροῖς ἐθέλειν λαλεῖν, οὐ μισεῖν· καὶ ἐπαινεῖν παρόντας, οἷς ἐπέθετο λάθρα· καὶ τούτοις συλλυπεῖσθαι ἡττωμένοις· καὶ συγγνώμην δὲ ἔχειν τοῖς κακῶς αὐτὸν λέγουσιν. Καὶ ἐπὶ τοῖς καθ' ἑαυτοῦ λεγομένοις, καὶ πρὸς τοὺς ἀδικουμένους καὶ ἀγανακτοῦντας πράξας διαλέγεσθαι. Καὶ τοῖς ἐντυγχάνειν κατὰ σπουδὴν βουλομένοις προστάξαι ἐπανελθεῖν, καὶ προσποιήσασθαι ἄρτι παραγεγούνειν, καὶ ὅψὲ γενέσθαι αὐτὸν, καὶ μαλακισθῆναι. Καὶ πρὸς τοὺς δανειζομένους καὶ ἐρανίζοντας, ὡς οὐ πωλεῖν· καὶ μὴ πωλῶν φήσει πωλεῖν. Καὶ ἀκούσας τι, δόξει μὴ προσποιεῖσθαι, καὶ ἴδων, μὴ ἑωρακέναι. Καὶ μηδὲν, ὥν πράττει, ὁμολογῆσαι, ἀλλὰ φήσαι βουλεύεσθαι· καὶ ὁμολογήσας, μὴ μεμνῆσθαι· καὶ τὰ μὲν σκέψεσθαι φάσκειν, τὰ δὲ οὐκεὶδέναι, τὰ δὲ θαυμάζειν, τὰ δὲ ἥδη ποτὲ καὶ αὐτὸς οὕτω διαλογίσασθαι. Καὶ τὸ δλον δεινὸς τῷ τοιούτῳ τρόπῳ τοῦ λόγου χρῆσθαι, “Οὐ πιστεύω, Οὐχ ὑπολαμβάνω, Ἐκπλήττομαι·” καὶ λέγει ἑαυτὸν ἔτερον γεγονέναι· “Καὶ μὴν οὐ ταῦτα πρὸς ἐμὲ διεξήσει, Παράδοξόν μοι τὸ πρᾶγμα, Ἀλλω τινὶ λέγε, “Οπως δέ σοι ἀπιστήσω, ή ἐκείνου καταγνῶ, ἀποροῦμαι.” — τ'Αλλ' ὅρα, μὴ σὺ θάττου πιστεύης τοιαύτας φωνὰς καὶ πλοκὰς καὶ παλιλλογίας, οὐ χειρόν ἐστιν εὐρεῖν οὐδέν· τὰ δὴ τῶν ἥθων μὴ ἀπλά ἀλλ' ἐπίβοντα φυλάττεσθαι μᾶλλον δεῖ, ή τοὺς ἔχεις.

CAP. II.

ΠΕΡΙ ΚΟΛΑΚΕΙΑΣ.

Τὴν δὲ κολακείαν ὑπολάβοι ἄν τις ὁμιλίαν αἰσχρὰν εἶναι, συμφέρουσαν δὲ τῷ κολακεύοντι· τὸν δὲ κόλακα τοιοῦτόν τινα, ὥστε ἄμα πορευόμενον εἰπεῖν, “Ἐνθυμηῆ, ὡς ἀποβλέπουσιν εἰς

σὲ οἱ ἄνθρωποι; τοῦτο οὐδενὶ τῶν ἐν τῇ πόλει γίνεται πλὴν ἡ σοὶ· ηὐδοκίμεις χθὲς ἐν τῇ στοᾷ· πλειόνων γὰρ ἡ τριάκοντα ἀνθρώπων καθημένων, καὶ ἐμπεσόντος λόγου, τίς ἐξη βέλτιστος, ἀπ' αὐτοῦ ἀρξαμένος πάντας ἐπὶ τὸ ὄνομα αὐτοῦ κατενεχθῆναι.” καὶ ἄλλα τοιαῦτα λέγειν, καὶ ἀπὸ τοῦ ἴματίου ἀφελεῖν κροκίδα· καὶ ἐάν τι πρὸς τὸ τρίχωμα τῆς κεφαλῆς ἀπὸ πνεύματος προσ-αχθῆ ἄχυρον, καρφολογῆσαι, καὶ ἐπιγελάσας δὲ εἰπεῖν, “Ορᾶς; ὅτι δυεῖν σοι ἡμερῶν οὐκ ἐντεύχηκα, πολιῶν ἐσχη-κας τὸν πώγωνα μεστὸν· καίτερο, εἴ τις καὶ ἄλλος, ἔχεις πρὸς τὰ ἔτη μέλαιναν τὴν τρίχα.” Καὶ λέγοντος αὐτοῦ τῷ, τοὺς ἄλλους σιωπᾶν κελεῦσαι· καὶ ἐπαινέσαι δὲ ἀκούοντος· καὶ ἐπισημήνασθαι δὲ, εἰ παύσεται, “Ορθῶς.” Καὶ σκώψαντι ψυχρῶς ἐπιγελάσαι, τό τε ἴματιον ὡσαὶ εἰς τὸ στόμα, ὡς δὴ οὐ δυνάμενος κατασχεῖν τὸν γέλωτα. Καὶ τοὺς ἀπαντῶντας ἐπιστῆναι κελεῦσαι, ἔως ἀν Αὐτὸς παρέλθῃ. Καὶ τοῖς παιδίοις μῆλα καὶ ἀπίους πριάμενος, εἰσενέγκας δοῦναι, ὄρθντος αὐτοῦ, καὶ φιλήσας δὲ εἰπεῖν, “χρηστοῦ πατρὸς, νεόττια.” Καὶ συνωνούμενος δὲ κρηπῖδας, τὸν πόδα φῆσαι εἶναι εύρυθμότερον τοῦ ὑποδήματος. Καὶ πορευομένου πρὸς τινα τῶν φίλων, προδραμῶν εἰπεῖν, ὅτι “Πρός σε ἔρχεται” καὶ ἀναστρέψας, ὅτι “Προσήγγελκα.” Ἀμέλει δὲ καὶ τὰ ἐκ γυναικείας ἀγορᾶς δια-κονήσαι δυνατὸς ἀπνευστή. Καὶ τῶν ἐστιωμένων πρώτος ἐπαι-νέσαι τὸν οἶνον· καὶ παρακειμένῳ εἰπεῖν, “Ως μαλακῶς ἐσθί-εις.” καὶ ἄρας τι τῶν ἀπὸ τῆς τραπέζης, φῆσαι, “Τουτὶ ἄρα ὡς χρηστόν ἐστι !” Καὶ ἐρωτῆσαι, μὴ ῥυγοῖ; καὶ εἰ ἐπιβαλέ-σθαι βούλεται; καὶ ἔτι περιστεῖλαι αὐτόν· καὶ μὴν ταῦτα λέγων πρὸς τὸ οὖς προσπίπτων ψιθυρίζειν· καὶ εἰς ἐκείνον ἀπο-βλέπων τοὺς ἄλλους λαλεῖν. Καὶ τοῦ παιδὸς ἐν τῷ θεάτρῳ ἀφελόμενος τὰ προσκεφάλαια αὐτὸς ὑποστρῶσαι. Καὶ τὴν οἰκίαν φῆσαι εὐ ἡρχιτεκτονῆσθαι, καὶ τὸν ἀγρὸν εὐ πεφυτεῦ-σθαι καὶ τὴν εἰκόνα ὁμοίαν εἶναι. — † Καὶ τὸ κεφάλαιον, τὸν κόλακα ἔστι θεάσασθαι πάντα καὶ λέγοντα καὶ πράσσοντα, οἷς χαριεῖσθαι ὑπολαμβάνει.

CAP. III.

ΠΕΡΙ ΑΡΕΣΚΕΙΑΣ.

Ἡ δὲ ἀρέσκειά ἔστι μὲν, ὡς ὅρφ περιλαβεῖν, ἔντευξις οὐκ ἐπὶ τῷ βέλτιστῳ ἡδονῆς παρασκευαστική· ὁ δὲ ἀρεσκος ἀμέλει τοιοῦτός τις, οἷος πόρρωθεν προσαγορεύσας, καὶ ἄνδρα κράτιστον εἰπὼν, καὶ θαυμάσας ἴκανώς, ἀμφοτέραις ταῖς χερσὶ μὴ ἀφίεναι· καὶ μικρὸν προπέμψας καὶ ἐρωτήσας, πότε αὐτὸν δψεται, ἔτι ἐπαινῶν ἀπαλλάττεσθαι. Καὶ παρακληθεὶς δὲ πρὸς δίαιταν, μὴ μόνον, φ πάρεστι, βούλεσθαι ἀρέσκειν, ἀλλὰ καὶ τῷ ἀντιδίκῳ, ἵνα κοινὸς εἶναι δοκῇ· καὶ τοὺς ξένους δὲ εἰπεῖν, ὡς δικαιότερα λέγουσι τῶν πολιτῶν. Καὶ κεκλημένος δὲ ἐπὶ δεῖπνου κελεῦσαι καλέσαι τὰ παιδία τὸν ἐστιῶντα, καὶ εἰσιόντα φῆσαι σύκου δμοιότερα εἶναι τῷ πατρί· καὶ προσαγαγόμενος φιλῆσαι, καὶ παρ' ἑαυτὸν καθίσαι· καὶ τοῖς μὲν συμπαίξειν αὐτὸς, λέγων “Ασκὸς, Πέλεκυς·” τὰ δὲ ἐπὶ τῆς γαστρὸς ἔδην καθεύδειν ἀμα θλιβόμενος. Καὶ πλειστάκις δὲ ἀποκείρασθαι, καὶ τοὺς ὁδόντας λευκοὺς ἔχειν, καὶ τὰ ἴμάτια δὲ χρηστὰ μεταβάλλεσθαι, καὶ χρίσματι ἀλείφεσθαι. Καὶ τῆς μὲν ἀγορᾶς πρὸς τὰς τραπέζας προσφοιτᾶν, τῶν δὲ γυμνασίων ἐν τούτοις διατρίβειν, οὐ ἀν ἔφηβοι γυμνάζωνται· τοῦ δὲ θεάτρου καθῆσθαι, ὅταν ἡ θέα, πλησίον τῶν στρατηγῶν. Καὶ ἀγοράζειν ἑαυτῷ μὲν μηδὲν, ξένους δὲ εἰς Βυζάντιον ἐπιστάλματα, καὶ Λακωνικὰς κύνας εἰς Κύζικον, καὶ μέλι Τμήττιον εἰς Ρόδον· καὶ ταῦτα ποιῶν τοῖς ἐν τῇ πόλει διηγείσθαι. Ἀμέλει δὲ καὶ πίθηκον θρέψαι δεινὸς, καὶ τίτυρον κτήσασθαι, καὶ Σικελικὰς περιστερὰς, καὶ δορκαδείους ἀστραγάλους, καὶ Θουριακὰς τῶν στρογγύλων ληκύθους, καὶ βακτηρίας τῶν σκολιῶν ἐκ Λακεδαιμονος, καὶ αὐλαίαν ἔχουσαν Πέρσας ἐνυφασμένους, καὶ αὐλάδιον παλαιστρικὸν κόνιν ἔχον καὶ σφαιριστήριον· καὶ τοῦτο περιῶν χρᾶν ἀεὶ τοῖς φιλοσόφοις, τοῖς σοφισταῖς, τοῖς ὄπλομάχοις, τοῖς ἀρμονικοῖς ἐπιδείκνυσθαι· ταῦτα δὲ ταῖς ἐπιδείξεσιν ὑστερον ἐπένειν, ὡστε εἰπεῖν ἔτερον τῶν θεωμένων πρὸς ἔτερον, ὅτι “Τούτων ἔστιν ἡ παλαιστρα·”

CAP. IV.

ΠΕΡΙ ΑΔΟΛΕΣΧΙΑΣ.

‘Η δὲ ἀδολεσχία ἐστὶ μὲν διήγησις λόγων μακρῶν καὶ ἀπροβουλεύτων· ὁ δὲ ἀδολέσχης τοιοῦτός ἐστιν, οἷος, δὲν μὴ γυγνώσκει, τούτῳ παρακαθεζόμενος πλησίον, πρῶτον μὲν τῆς ἑαυτοῦ γυναικὸς εἰπεῖν ἐγκώμιον· εἶτα, ὁ τῆς νυκτὸς εἰδεν ἐνύπνιον, τοῦτο διηγήσασθαι· εἰθ’ ὡς εἰχεν ἐπὶ τῷ δείπνῳ τὰ καθ’ ἔκαστα διεξέλθειν. Εἶτα δὴ, προχωροῦντος τοῦ πράγματος, λέγειν, ὡς πολὺ πονηρότεροι εἰσιν οἱ νῦν ἀνθρώποι τῶν ἀρχαίων· καὶ ὡς ἄξιοι γεγόνασιν οἱ πυροὶ ἐν τῇ ἀγορᾷ· καὶ ὡς πολλοὶ ἐπιδημοῦσι ξένοι· καὶ τὴν θάλατταν ἐκ Διονυσίων πλώσμον εἶναι· καὶ, εἰ ποιήσειεν ὁ Ζεὺς ὕδωρ, τὰ ἐν τῇ γῇ βελτίω ἔσεσθαι· καὶ ὁ ἀγρὸς εἰς νέωτα γεωργήσει· καὶ ὡς χαλεπόν ἐστι τὸ ζῆν· καὶ ὡς Δάμιππος μυστηρίοις μεγίστην δᾶδα ἔστησε· καὶ πόσοι εἰσὶ κίονες τοῦ Ὀδείου, καὶ “Χθὲς ἥμεσα·” καὶ “Τίς ἐστιν ἡμέρα σήμερον;” καὶ ὡς Βοηδρομιῶνος μέν ἐστι τὰ μυστήρια, Πυανεψιῶνος δὲ Ἀπατούρια, Ποσειδεῶνος δὲ τὰ κατ’ ἀγροὺς Διονύσια. Καὶ ἀν ὑπομένῃ τις αὐτὸν, μὴ ἀφίστασθαι. Παρασείσαντα δὲ χρὴ τοὺς τοιούτους τῶν ἀνθρώπων καὶ διαράμενον ἀπαλλαττεσθαι, ὅστις ἀπύρετος βούλεται εἶναι· ἔργον γὰρ συναρκεῖσθαι τοῖς μήτε σχολὴν μήτε σπουδὴν διαγνωσκουσιν.

CAP. V.

ΠΕΡΙ ΛΑΛΙΑΣ.

‘Η δὲ λαλιὰ, εἴ τις αὐτὴν ὁρίζεσθαι βούλοιτο, εἶναι ἀν δόξειεν ἀκρασία τοῦ λόγου· ὁ δὲ λάλος τοιοῦτος τις, οἷος τῷ ἐντυγχάνοντι εἰπεῖν, ἀν ὁτιοῦν πρὸς αὐτὸν φθέγξηται, ὅτι οὐδὲν λέγει, καὶ ὅτι αὐτὸς πάντα οἶδε, καὶ, ἀν ἀκούντη αὐτοῦ, μαθήσεται. Καὶ μεταξὺ δὲ ἀποκρινομένῳ, ὑποβάλλειν εἴπας, “Σὺ μὴ ἐπιλάθῃ, δὲν μέλλεις λέγειν” καὶ “Ενγε ὅτι μὲ ὑπέμνησας·” καὶ “Τὸ λαλεῖν ὡς χρήσιμόν που·” καὶ “Ο παρέλιπον·” καὶ “Ταχύ γε συνῆκας τὸ πρᾶγμα·” καὶ “Πάλαι σε παρετήρουν, εἰ ἐπὶ τὸ αὐτὸ ἐμοὶ κατενεχθήσῃ·” καὶ ἐτέρας ἀφορμὰς τοιαύτας πορί-

σασθαι, ὥστε μηδὲ ἀναπνεῦσαι τὸν ἐντυγχανοντα. Καὶ ὅταν γε τὸς καθ' ἕνα ἀποκναίσῃ, δεινὸς καὶ ἐπὶ τὸς ἀθρόους καὶ συνεστηκότας πορευθῆναι, καὶ φυγεῖν ποιῆσαι μεταξὺ χρηματίζοντας. Καὶ εἰς τὰ διδασκαλεῖα δὲ καὶ εἰς τὰς παλαιστρὰς εἰσάντων, κωλύειν τὸς παῖδας προμανθάνειν, τοσαῦτα καὶ προσλαλεῖν τοῖς παιδοτρίβαις καὶ τοῖς διδασκάλοις. Καὶ τὸν ἀπιέναι φάσκοντας δεινὸς προπέμψαι καὶ ἀποκαταστῆσαι εἰς τὴν οἰκίαν. Καὶ πυθόμενος τὰς ἐκκλησίας ἀπαγγέλλειν· καὶ προσδιηγήσασθαι δὲ καὶ τὴν ἐπ' Ἀριστοφῶντος τοῦ Ῥήτορος ποτε γενομένην μάχην, [καὶ τὴν τῶν Λακεδαιμονίων ἐπὶ Λυσάνδρου] καὶ οὓς ποτε λόγους αὐτὸς εἶπεν εὐδοκείμήσας ἐν τῷ δήμῳ καὶ κατὰ τῶν πληθῶν γε ἄμα διηγούμενος κατηγορίαν παρεμβαλεῖν, ὥστε τὸν ἀκούοντας ἥτοι ἐπιλαθέσθαι ἢ μεταξὺ καταλιπόντας ἀπαλλάττεσθαι. Καὶ συνδικάζων δὲ, κωλῦσαι κρῦναι· καὶ συνθεωρῶν, θεάσασθαι· καὶ συνδειπνῶν, φαγεῖν· λέγων Οτι χαλεπὸν τῷ λάλῳ ἐστὶ σιωπᾶν, καὶ ὡς ἐν γλωττᾷ, καὶ οὐκ ἀν σιωπήσειν, οὐδὲ εἰ τῶν χελιδόνων δόξειεν ἀν εἶναι λαλίστερος. Καὶ σκωπτόμενος ὑπομεῖναι καὶ ὑπὸ τῶν αὐτοῦ παιδίων, ὅταν αὐτὸν ἥδη καθεύδειν βουλόμενον κέλευη, λέγοντα, “Πάππα, λαλεῖν τι ἡμῖν, ὅπως ἀν ἡμᾶς ὕπνος λάβῃ.”

CAP. VI.

ΠΕΡΙ ΛΟΓΟΠΟΙΑΣ.

“Η δὲ λογοποία ἐστὶ σύνθεσις ψευδῶν λόγων καὶ πράξεων, ὡν βούλεται ὁ λογοποιῶν· ὁ δὲ λογοποὺς τοιοῦτός τις, οἷος ὑπαντήσας τῷ φίλῳ, εὐθὺς καταβαλῶν τὸ ἥθος καὶ μεδιάσας ἐρωτῆσαι, “Πόθεν σύ;” καὶ “Λέγεις τι;” καὶ “Ἐχεις περὶ τοῦδε εἰπεῖν καινόν;” καὶ ἐπιβαλῶν ἐρωτᾶν, “Μὴ λέγεταί τι καινότερον;” καὶ μὴν “ἀγαθά γέ ἐστι τὰ λεγόμενα.” Καὶ οὐκ ἔάσας ἀποκρίνεσθαι εἰπεῖν, “Τί λέγεις; οὐδὲν ἀκήκοας; δοκῶ μοί σε εὐωχήσειν καινῶν λόγων.” καὶ ἔστιν αὐτῷ ἡ στρατιώτης ἡ παῖς Ἀστείου τοῦ αὐλητοῦ, ἡ Λύκων ὁ ἐργολάβος, παραγεγονὼς ἐξ αὐτῆς τῆς μάχης, οὐ φησὶν ἀκηκοέναι· αἱ μὲν οὖν

ἀναφοραὶ τῶν λόγων τοιαῦται εἰσιν αὐτοῦ, ὡν οὐθεὶς ἀν ἔχοις ἐπιλαβέσθαι, διηγεῖσθαι δὲ τούτους φάσκων λέγειν, ὡς Πολυσπέρχων καὶ ὁ βασιλεὺς μάχη νενίκηκε, καὶ Κάσανδρος ἐξώγρηται· καὶ εἴπη τις αὐτῷ, “Σὺ δὲ ταῦτα πιστεύεις;” φήσει, “τὸ πρᾶγμα βοᾶσθαι γάρ ἐν τῇ πόλει, καὶ τὸν λόγον ἐπεντείνειν, πάντα γάρ συμφωνέν.” Καὶ ταῦτα λέγειν περὶ τῆς μάχης, καὶ πολὺν τὸν ζωμὸν γεγονέναι· εἶναι δὲ αὐτῷ καὶ σημεῖον τὰ πρόσωπα τῶν ἐν τοῖς πράγμασιν ὄρφν γάρ αὐτῶν πάντων μεταβεβληκότα. Λέγει δὲ ὡς καὶ παρακήκοε παρὰ τούτοις κρυπτόμενόν τινα ἐν οἰκίᾳ ἥδη πέμπτην ἡμέραν, ἥκοντα ἐκ Μακεδονίας, δις πάντα εἰδε. καὶ ταῦτα διεξιὰν, πῶς οἰεσθε; πιθανῶς σχετλιάζει, λέγων, “Δυστυχῆς Κάσανδρος! ὁ ταλαιπωρος! ἐνθυμῆ τὸ τῆς τύχης; ἀλλ’ οὖν ἰσχυρὸς γενόμενος.” καὶ “Δεῖ δὲ αὐτὸ σὲ μόνον εἰδέναι” πᾶσι δὲ τοῖς ἐν τῇ πόλει προσδεδράμηκε λέγων. —† Τῶν τοιούτων ἀνθρώπων τεθαύμακα, τί ποτε βούλονται λογοποιοῦντες· οὐ γάρ μόνον ψεύδονται, ἀλλὰ καὶ ἀλυσιτελῶς ἀπαλλάττουσι· πολλάκις γάρ αὐτῶν οἱ μὲν ἐν τοῖς βαλανείοις περιστάσεις ποιούμενοι, τὰ ἴματα ἀποβεβλήκασιν· οἱ δὲ ἐν τῇ στόᾳ πεζομαχίᾳ καὶ ναυμαχίᾳ νικῶντες, ἐρήμους δίκας ὀφλήκασιν· εἰσὶ δὲ οἱ καὶ πόλεις λόγῳ κατὰ κράτος αἱροῦντες παρεδειπνήθησαν. Πάνυ δὲ ταλαιπωρον αὐτῶν ἐστι τὸ ἐπιτήδευμα· πολὰ γάρ ἐν στοᾷ, ποιώ δὲ ἐργαστηρίῳ, ποίῳ δὲ μέρει τῆς ἀγορᾶς οὐκ ἐνδιημερεύοντες, ἀπαυδᾶν ποιοῦντες τοὺς ἀκούοντας οὕτως, καὶ καταπονοῦντες ταῖς ψευδολογίαις;

ΠΕΡΙ ΠΕΡΙΕΡΓΙΑΣ.

Ἀμέλει περιεργία τδόξειεν εἶναι προσποίησίς τις λόγων καὶ πράξεων μετ' εὐνοίας· ὁ δὲ περιεργος τοιοῦτός τις, οἷος ἐπαγγέλλεσθαι ἀναστὰς ἢ μὴ δυνήσεται· καὶ ὁμολογουμένου τοῦ πράγματος δικαίου εἶναι, ἐνστὰς ἐλεγχθῆναι. Καὶ πλέιστον δὲ παναγκάσαι τὸν παῖδα κεράσαι ἢ ὅσα δύνανται οἱ παρόντες ἐκπιεῖν. Καὶ διέργειν τοὺς μαχομένους, οὓς οὐ γυγνώσκει. Καὶ ἀτραποῦ ἡγήσασθαι, εἴτα μὴ δύνασθαι εύρειν ποῦ πορεύεσθαι·

Καὶ τὸν στρατηγὸν δὲ προσελθὼν ἐρωτήσαι, πότε μέλλει παρατάττεσθαι, καὶ τί μετὰ τὴν αὔριον παραγγέλλει. Καὶ προσελθὼν τῷ πατρὶ εἰπεῖν, ὅτι ἡ μήτηρ ἥδη καθεύδει. ἐν τῷ δωματίῳ. Καὶ ἀπαγορεύοντος τοῦ ἵατροῦ, ὅπως μὴ δώσει οἶνον τῷ μαλακιζομένῳ, φήσας βούλεσθαι διάπειραν λαμβάνειν, εὐτρεπίσαι τὸν κακῶν ἔχοντα. Καὶ γυναικὸς δὲ τελευταστῆς, ἐπιγράψαι ἐπὶ τὸ μνῆμα τοῦ τε ἀνδρὸς αὐτῆς καὶ τοῦ πατρὸς καὶ τῆς μητρὸς καὶ αὐτῆς τῆς γυναικὸς τούνομα, καὶ ποδαπή ἔστι, καὶ προσεπυγράψαι, ὅτι “Οὗτοι πάντες χρηστοὶ ἦσαν.” Καὶ ὀμνύναι μέλλων, εἰπεῖν πρὸς τοὺς περιεστηκότας, ὅτι καὶ πρότερον πολλάκις ὄμώμοκα.

CAP. VIII.

ΠΕΡΙ ΑΚΑΙΡΙΑΣ.

Ἡ μὲν οὖν ἀκαιρία ἐστὶν ἐπίτευξις καιροῦ λυποῦντα τοὺς ἐντυγχάνοντας· ὁ δὲ ἀκαιρος τοιοῦτος τις, οἷος ἀσχολουμένῳ προσελθὼν ἀνακοινοῦσθαι. Καὶ πρὸς τὴν αὐτοῦ ἐρωμένην κωμάζειν πυρέττουσαν. Καὶ δίκην ὥφληκότα ἐγγύης προσελθὼν, κελεῦσαι ἀναδέξασθαι. Καὶ μαρτυρήσων παρεῖναι, τοῦ πράγματος ἥδη κεκριμένου. Καὶ κεκλημένος εἰς γάμους, τοῦ γυναικείου γένους κατηγορεῖν. Καὶ ἐκ μακρᾶς ὁδοῦ ἥκοντας ἄρτι, παρακαλεῖν εἰς περίπατον. Δεινὸς δὲ καὶ προσάγειν ὡνητὴν πλείω διδόντα ἥδη πεπρακότι. Καὶ ἀκηκόστας καὶ μεμαθηκότας ἀνίστασθαι ἐξ ἀρχῆς διδάσκων. Καὶ πρόθυμος δὲ ἐπιμεληθῆναι, ἀ μὴ βούλεται τις γενέσθαι, αἰσχύνεται δὲ ἀπείπασθαι. Καὶ θύνοντας καὶ ἀναλίσκοντας ἥκειν τόκον ἀπαιτήσων. Καὶ μαστιγουμένου δὲ οἰκέτου, παρεστὼς διηγεῖνται, ὅτι καὶ αὐτοῦ ποτε πάις οὕτω πληγὰς λαβὼν ἀπῆγξατο. Καὶ παρὼν διαιτη, συγκρούειν, ἀμφοτέρων βουλομένων διαλύεσθαι. Καὶ ὀρχησάμενος ἄψασθαι ἔταιρου μηδέπω μεθύοντος.

CAP. IX.

ΠΕΡΙ ΑΓΡΟΙΚΙΑΣ.

‘Η δὲ ἀγροικία δόξειεν ἀν εἶναι ἀμαθία ἀσχήμων· ὁ δὲ ἀγροικος τοιοῦτος τις, οἶος κυκεῶνα πιὰν εἰς ἐκκλησίαν πορεύεσθαι· καὶ τὸ μύρον φάσκειν οὐδὲν τοῦ θύμου ἥδιον δέειν. Καὶ μείζω τοῦ ποδὸς τὰ ὑποδήματα φορεῖν. Καὶ μεγάλη τῇ φωνῇ λαλεῖν. Καὶ τοῖς μὲν φίλοις καὶ οἰκείοις ἀπιστεῖν, πρὸς δὲ τοὺς αὐτοῦ οἰκέτας ἀνακοινοῦσθαι περὶ τῶν μεγίστων· καὶ τοῖς παρ’ αὐτῷ ἐργαζομένοις μισθωτοῖς ἐν ἀγρῷ πάντα τὰ ἀπὸ τῆς ἐκκλησίας διπρεῦσθαι. Καὶ ἀναβέβλημένος ἄνω τοῦ γόνατος καθιζάνειν, ὥστε τὰ γυμνὰ αὐτοῦ φαίνεσθαι. Καὶ ἐπ’ ἄλλῳ μὲν μηδενὶ μήτε θαυμάζειν μήτε ἐκπλήγτεσθαι· ὅταν δὲ ἴδῃ ἐν ταῖς ὁδοῖς βοῦν ἢ δονον ἢ τράγον, ἐστηκάς θεωρεῖν. Καὶ προαιρῶν δέ τι ἐκ τοῦ ταμείου, δεινῶς φαγεῖν, καὶ ζωρότερον πιεῖν· καὶ τὴν σιτοποίὸν πειρᾶν λαθεῖν, καὶ ἀλέσαι μετ’ αὐτῆς τοῖς ἔνδον πᾶσι καὶ αὐτῷ τὰ ἐπιτήδεια. Καὶ ἀριστῶν δὲ ἄμα τοῖς ὑποξυγίοις ἐμβαλεῖν τὸν χόρτον. Καὶ κόφαντος τὴν θύραν ὑπακοῦσαι αὐτὸς, καὶ τὸν κύνα προσκαλεσάμενος, καὶ ἐπιλαβόμενος τοῦ ῥύγχους, εἰπεῖν, “Οὗτος φυλάττει τὸ χωρίον καὶ τὴν οἰκίαν καὶ τοὺς ἔνδον.” Καὶ ἀργύριον δὲ παρά του λαβὼν ἀποδοκιμάζειν, λίαν μὲν λυπρὸν εἶναι, καὶ ἔτερον ἄμα ἀλλάττεσθαι. Καὶ εἰ τὸ ἄροτρον ἔχρησεν ἢ κόφινον ἢ δρέπανον ἢ θύλακον, ταῦτα τῆς νυκτὸς κατὰ ἀγρυπνίαν ἀναμιμνησκόμενος. Καὶ εἰς ἄστυ καταβαίνων, ἐρωτήσαι τὸν ἀπαντῶντα, πόσου ἥσαν αἱ διφθέραι καὶ τὸ τάριχος· καὶ εἰ σήμερον νουμηνίαν ἄγει· καὶ εἰπεῖν εὐθὺς, ὅτι βούλεται καταβὰς ἀποκείρασθαι· καὶ τῆς αὐτῆς ὁδοῦ κομίσασθαι παρ’ Ἀρχίου τοὺς ταρίχους. Καὶ ἐν βαλανείῳ δὲ ἄσαι. Καὶ εἰς τὰ ὑποδήματα δὲ ἥλους ἐγκροῦσαι.

CAP. X.

ΠΕΡΙ ΑΝΑΙΣΘΗΣΙΑΣ.

"Εστι δὲ ἡ ἀναισθησία, ὡς ὅρφ εἰπεῖν, βραδυτής ψυχῆς ἐν λόγοις καὶ πράξεσιν· ὁ δὲ ἀναισθητος τοιοῦτος τις, οἷος λογισάμενος ταῖς ψήφοις καὶ κεφάλαιον ποιήσας ἐρωτᾶν τὸν παρακαθήμενον, τί γίνεται; Καὶ δίκην φεύγων, καὶ ταύτην εἰσιέναι μέλλων, ἐπιλαθόμενος εἰς ἄγρὸν πορεύεσθαι. Καὶ θεωρῶν ἐν τῷ θεάτρῳ, μόνος καταλείπεσθαι καθεύδων. Καὶ πολλὰ φαγὼν, καὶ τῆς νυκτὸς ἐπὶ θάκον ἀνιστάμενος, ὑπὸ κυνὸς τῆς τοῦ γείτονος δηχθῆναι. Καὶ λαβών καὶ ἀποθεὶς αὐτὸς, τοῦτο ζητεῖν καὶ μὴ δύνασθαι εὑρεῖν. Καὶ ἀπαγγέλλοντός τινος αὐτῷ, ὅτι τετελεύτηκε τις αὐτοῦ τῶν φίλων, ἵνα παραγένηται, σκυθρωπάσας καὶ δακρύσας εἰπεῖν "Ἄγαθὴ τύχη!" Δεινὸς δὲ καὶ, ἀπολαμβάνων ἀργύριον ὁφειλόμενον, μάρτυρας παραλαβεῖν· καὶ, χειμῶνος ὄντος, μάχεσθαι τῷ παιδὶ, ὅτι σικύους οὐκ ἤγόρασε. Καὶ τὰ παιδία ἑαυτοῦ παλαίειν ἀναγκάζων καὶ τροχάζειν, εἰς κόπους ἐμβάλλειν. Καὶ ἐν ἄγρῳ αὐτοῖς φακῆν ἔψων, δἰς ἄλας εἰς τὴν χύτραν ἐμβάλλων, ἄβρωτον ποιῆσαι. Καὶ ὄντος τοῦ Διὸς εἰπεῖν "Ὕδν γε τῶν ἀστρων ὅξει, δ τι δὴ καὶ οἱ ἄλλοι λέγουσι πίστης. Καὶ λέγοντός τινος, "Πόσους οἰει κατὰ τὰς Ἡρας πύλας ἔξενηνέχθαι νεκρούς;" πρὸς τοῦτον εἰπεῖν, "Οσοι ἔμοι καὶ σοὶ γένοιντο."

CAP. XI.

ΠΕΡΙ ΔΤΣΧΕΡΕΙΑΣ.

"Εστιν ἡ δυσχέρεια ἀθεραπευσία σώματος, λύπης παρασκευαστική· ὁ δὲ δυσχερὴς τοιοῦτος τις, οἷος λέπραν ἔχων καὶ ἀλφὸν καὶ τοὺς ὄννχας μεγάλους περιπατεῖν, καὶ φῆσαι, ταῦτα εἶναι αὐτῷ συγγενικὰ ἀρρώστηματα, καὶ τὸν πατέρα ἔχειν καὶ τὸν πάππον, [καὶ οὐκ εἶναι ῥάδιον εἰς τὸ γένος ὑποβάλλεσθαι.] Αμέλει δὲ δεινὸς καὶ ἐλκη ἔχειν ἐν τοῖς ἀντικυνημίοις, καὶ προπταίσματα ἐν τοῖς δακτύλοις, καὶ ταῦτα μὴ θεραπεῦσαι, ἀλλ'

ἔάσαι θηριωθῆναι. Καὶ τὰς μασχάλας θηριώδεις καὶ δασείας
ἔχειν ἄχρις ἐπὶ πολὺ τῶν πλευρῶν· καὶ τοὺς ὁδόντας μέλανας
καὶ ἐσθιομένους, ὥστε δυσέντευκτος εἶναι καὶ ἀηδῆς· καὶ τὰ
τουαῦτα. “Αμα δ’ ἀρξάμενος προσλαλεῖν ἀπορρίπτειν ἀπὸ
τοῦ στόματος, καὶ ἄμα πιῶν προσερυγγάνειν· [ἀναπίπτων τε
ἐν τοῖς στρώμασι, μετὰ τῆς γυναικὸς αὐτοῦ κοιμάσθαι.] Καὶ
ἔλαιψ σαπρῷ ἐν βαλανείῳ χρήσθαι. Καὶ [χιτωνίσκον παχὺν
καὶ] ιμάτιον [σφόδρα λεπτὸν καὶ] κηλίδων μεστὸν ἀναβαλό-
μενος, εἰς ἀγορὰν ἔξελθεῖν.

CAP. XII.

ΠΕΡΙ ΑΗΔΙΑΣ.

“Εστιν ἡ ἀηδῶν, ὡς ὅρφ περιλαβεῖν, ἔντευξις λύπης ποιητικὴ
ἄνευ βλάβης· ὁ δὲ ἀηδῆς τοιοῦτός τις, οἷος ἐγείρειν ἄρτι καθεύ-
δοντα εἰσελθῶν, ἵνα αὐτῷ λαλῆ. Καὶ ἀνάγεσθαι ἡδη μέλλοντας
κωλύειν, καὶ προσελθῶν δεῖνθαι ἐπισχεῖν, ἔως ἂν περιπατήσῃ.
Καὶ τὸ παιδίον τῆς τίτθης ἀφελόμενος μασσώμενος συτίζειν
αὐτὸς, καὶ ὑποκορίζεσθαι ποππύζων, [καὶ πανουργότερον τοῦ
πάππου καλῶν]. Καὶ ἐσθίων ἄμα διηγεῖσθαι, ὡς ἐλλέβορον
πιῶν ἄνω καὶ κάτω καθαρθείη, καὶ ζωμοῦ τοῦ παρακειμένου ἐν
τοῖς ὑποχωρήμασιν αὐτῷ μελαντέρα ἡ χολή. Καὶ ἐρωτήσαι δὲ
δεινὸς ἐναντίον τῶν οἰκείων, ποίᾳ ἡμέρᾳ με ἔτικτες; “[Εἰπὲ
μάμπη, δού ἦδινες καὶ ἔτικτές με, τις ἡμέρα;” καὶ ὅπερ αὐτῆς
δὲ λέγειν, ὡς ἡδύ ἐστι· καὶ ἀμφότερα οὐκ ἔχοντα οὐ ράδιον ἄν-
θρωπον λαβεῖν].

CAP. XIII.

ΠΕΡΙ ΑΝΑΙΣΧΤΝΤΙΑΣ.

“Η δὲ ἀναισχυντία ἐστὶ μὲν, ὡς ὅρφ λαβεῖν, καταφρόνησις
δόξης αἰσχροῦ ἔνεκα κέρδους· ὁ δὲ ἀναισχυντος τοιοῦτος, οἷος

πρώτον μὲν, δν ἀποστερεῖ, πρὸς τοῦτον ἀπελθὼν δανείζεσθαι. Εἴτα θύσας τοῖς θεοῖς, αὐτὸς μὲν δειπνεῖν παρ' ἐτέρῳ, τὰ δὲ κρέα ἀποτιθέναι ἀλσὶ πάσας· καὶ προσκαλεσάμενος τὸν ἀκόλουθον, δοῦναι ἀπὸ τῆς τραπέζης ἄρας κρέας καὶ ἄρτον, καὶ εἰπεῖν, ἀκούντων πάντων, “εὐωχοῦ τιμιώτατε!” Καὶ ὀψινῶν δὲ ὑπομιμνήσκειν τὸν κρεωπώλην, εἴτι χρήσιμος αὐτῷ γέγονε· καὶ ἐστηκὼς πρὸς τῷ σταθμῷ, μάλιστα μὲν κρέας, εἰ δὲ μὴ, ὁστοῦν εἰς τὸν ζυγὸν ἐμβάλλειν· καὶ ἐὰν μὲν λάβῃ, εὐ ἔχει· εἰ δὲ μὴ, ἀρπάσας ἀπὸ τῆς τραπέζης χολίκιον, ἄμα γελῶν ἀπαλλάττεσθαι. Καὶ ξένοις δὲ αὐτοῦ θέαν ἀγοράσας, μὴ δοὺς τὸ μέρος, θεωρεῖν· ἄγειν δὲ καὶ τοὺς σιεῖς εἰς τὴν ὑστεραίαν καὶ τὸν παιδαγωγόν. Καὶ δσα ἐωνημένος ἄξια τις φέρει, μεταδοῦναι κελεῦσαι καὶ αὐτῷ. Καὶ ἐπὶ τὴν ἀλλοτρίαν οἰκίαν ἐλθὼν δανείζεσθαι κριθὰς, ποτὲ δὲ ἄχυρα, καὶ ταῦτα χρήσαντας ἀναγκάσαι ἀποφέρειν πρὸς αὐτόν. Δεινὸς δὲ καὶ πρὸς τὰ χαλκεῖα τὰ ἐν τῷ βαλανείῳ προσελθὼν, καὶ βάψας ἀρύταιναν, βωῶντος τοῦ βαλανέως, αὐτὸς ἔαυτοῦ καταχέασθαι, καὶ εἰπεῖν, ὅτι λέλουται, ἀπιών· κἀκεῖ, “Οὐδεμία σοι χαρις.”

CAP. XIV.

ΠΕΡΙ ΒΔΕΛΤΡΙΑΣ.

Οὐ χαλεπὸν δέ ἐστι τὴν βδελυρίαν διορίσασθαι· ἔστι γάρ παιδιὰ ἐπιφανῆς καὶ ἐπονεῖδιστος. Ὁ δὲ βδελυρὸς τοιοῦτος, οἷος ὑπαντήσας γυναιξὶν ἐλευθέραις ἀνασυράμενος δεῦξαι τὸ αἰδοῖον. Καὶ ἐν θεάτρῳ κροτεῖν, ὅταν οἱ ἄλλοι παύωνται· καὶ συρίττειν οὖς ἡδέως θεωροῦσιν οἱ λοιποί· καὶ ὅταν σιωπήσῃ τὸ θέατρον, ἀνακύψας ἐρυγεῖν, ἵνα τοὺς καθημένους ποιήσῃ μεταστραφῆναι. Καὶ πληθούσης τῆς ἀγορᾶς προσελθὼν πρὸς τὰ κάρυα ἡ τὰ μῆλα ἡ τὰ ἀκρόδρυα, ἐστηκὼς τραγηματίζεσθαι ἄμα τῷ πωλοῦντι προσλαλῶν. Καὶ καλέσαι δὲ τῶν παριόντων ὄνομαστί τινα, φὲ μὴ συνήθης ἐστί. Καὶ σπεύδοντα δέ που ὄρῶν, περιμεῖναι κελεῦσαι. Καὶ ἡττωμένῳ μεγάλην δίκην

ἀπιόντι ἀπὸ τοῦ δικαστηρίου προσελθεῖν καὶ συνησθῆναι. [Καὶ ὁψωνεῦν αὐτὸς, καὶ αὐλητρίδας μισθῶσθαι, καὶ δεικνύειν δὲ τοῖς ἀπαντώσι τὰ ὁψωνημένα, καὶ παρακαλεῖν ἐπὶ ταῦτα· καὶ διηγεῖσθαι προστὰς πρὸς κουρείνον ἢ μυροπώλιον, ὅτι μεθύσκεσθαι μέλλει. Καὶ εἰς ὄρνιθοσκόπου τῆς μητρὸς ἔξελθούσης, βλασφημῆσαι. Καὶ εὐχομένων καὶ σπενδόντων ἐκβαλεῖν τὸ ποτήριον, καὶ γελάσαι, ὡς τεράστιόν τι πεποιηκώς. Καὶ αὐλούμενος δὲ κροτεῖν ταῖς χερσὶ μόνος τῶν ἄλλων, καὶ συντερετίζειν, καὶ ἐπιτιμᾶν τῇ αὐλητριδὶ ταχὺ παυσαμένη.

CAP. XV.

ΠΕΡΙ ΑΠΟΝΟΙΑΣ.

Ἡ δὲ ἀπόνοιά ἐστιν ὑπομονὴ αἰσχρῶν ἔργων καὶ λόγων· ὁ δὲ ἀπονενοημένος τοιοῦτός τις, οἷος ὁμόσαι ταχὺ, κακῶς ἀκοῦσαι καὶ λοιδορηθῆναι δυνάμενος, τῷ ηθεὶ ἀγόραιος τις καὶ ἀνασευρμένος καὶ παντοποιός. Ἀμέλει δυνατὸς καὶ ὄρχεῖσθαι νήφων τὸν κόρδακα προσωπείον οὐκ ἔχων ἐν κωμικῷ χορῷ. Καὶ ἐν θαύμασι δὲ τοὺς χαλκοὺς ἐκλέγειν, καθ' ἔκαστον παριών· καὶ μάχεσθαι τοῖς τὸ σύμβολον φέρουσι καὶ προίκα θεωρεῖν ἀξιοῦσι. Δεινὸς δὲ καὶ πανδοκεῦσαι, καὶ πορνοβοσκῆσαι, καὶ τελωνῆσαι, καὶ μηδεμίαν αἰσχρὰν ἔργασίαν ἀποδοκιμάσαι, ἀλλὰ κηρύττειν, μαγειρεύειν, κυβεύειν, τὴν μητέρα μὴ τρέφειν, ἀπάγεσθαι κλοπῆς, τὸ δεσμωτήριον πλείω χρόνον οἰκεῖν, ἢ τὴν αὐτοῦ οἰκίαν. Καὶ τούτων δ' ἀν εἴναι δόξειε τῶν περιύσταμένων τοὺς ὅχλους καὶ προσκαλούντων, μεγάλῃ τῇ φωνῇ καὶ παρερρῶγνίᾳ διαλεγομένων πρὸς αὐτοὺς καὶ λοιδορουμένων· καὶ μεταξὺ οἱ μὲν προσίασι, οἱ δὲ ἀπίασι, πρὶν ἀκοῦσαι αὐτοῦ· ἀλλὰ τοῖς μὲν τὴν ἀρχὴν, τοῖς δὲ σύλλαβὴν, τοῖς δὲ μέρος τοῦ πράγματος λέγει, οὐκ ἄλλως θεωρεῖσθαι ἀξιῶν τὴν ἀπόνοιαν αὐτοῦ, ἢ ὅταν ἡ πανήγυρις. Ἰκανὸς δὲ καὶ δίκας τὰς μὲν φεύγειν, τὰς δὲ διώκειν, τὰς δὲ ἔξομνυσθαι, ταῖς δὲ παρεῖναι ἔχων ἔχοντας ἐν τῷ προκολπίῳ καὶ ὄρμαθοὺς γραμματιδίων ἐν ταῖς χερσίν· οὐκ ἀποδοκιμάζων δὲ οὐδὲ ἄμα πολλῶν ἀγοραίων στρατηγεῖν, καὶ εὐθὺς τούτοις δανείζειν, καὶ τῆς δραχμῆς τόκον τρία ἡμιωβόλια τῆς ἡμέρας πράττεσθαι, καὶ

ἐφοδεύειν τὰ μαγειρεῖα, τὰ ἵχθυοπωλεῖα, τὰ ταριχοπωλεῖα, καὶ τοὺς τόκους ἀπὸ τοῦ ἐμπολάματος εἰς τὴν γνάθον ἐκλέγειν.— τὸ Ἔργωδεις δὲ εἰσὶ τὸ στόμα εὔλυτον ἔχοντες πρὸς λοιδορίαν, καὶ φθεγγόμενοι μεγάλῃ τῇ φωνῇ, ὡς συνηχεῖν αὐτοῖς τὴν ἀγορὰν καὶ τὰ ἐργαστήρια.

CAP. XVI.

ΠΕΡΙ ΑΛΑΖΟΝΕΙΑΣ.

Αμέλει δὲ ἡ ἀλαζονεία δόξειν ἀν εἶναι προσδοκία τις ἀγαθῶν οὐκ δυτῶν· ὁ δὲ ἀλαζὼν τοιοῦτος τις, οἷος ἐν τῷ διαζεύγματι ἐστηκὼς διηγεῖσθαι ξένοις, ὡς πολλὰ χρήματα αὐτῷ ἐστιν ἐν τῇ θαλάττῃ· καὶ περὶ τῆς ἐργασίας τῆς δανειστικῆς διεξιέναι, ὥλικη, καὶ αὐτὸς ὅσα εἴληφε [καὶ ἀπολάθεκε· καὶ ἅμα ταῦτα πλεθρίζων πέμπειν τὸ παιδάριον εἰς τὴν τράπεζαν, δραχμῆς αὐτῷ κειμένης.] Καὶ συνοδοιπόρου δὲ ἀπολαύσας, ἐν τῇ ὁδῷ λέγειν, ὡς μετ' Εὐάνδρου ἐστρατεύσατο, [καὶ ὡς αὐτῷ εἰχε·] καὶ ὅσα λιθοκόλλητα ποτύρια ἐκόμισε· καὶ περὶ τῶν τεχνιτῶν τῶν ἐν τῇ Ἀσίᾳ, ὅτι βελτίους εἰσὶ τῶν ἐν τῇ Εὐρώπῃ ἀμφισβητήσαυ, [καὶ ταῦτα ψηφῆσαι, οὐδαμοῦ ἐκ τῆς πόλεως ἀποδεδημηκώς.] Καὶ γράμματα δὲ εἰπεῖν ὡς πάρεστι παρὰ Ἀντιπάτρου, τὸ τρίτον ἥδη λέγοντα παραγενέσθαι αὐτὸν εἰς Μακεδονίαν. Καὶ διδομένης αὐτῷ ἔξαγωγῆς ξύλων ἀτελοῦς, εἰπεῖν, ὅτι ἀπείρηται, ὅπως μηδὲ ὑφ' ἐνὸς συκοφαντηθῇ· [“περαιτέρω φιλοσοφεῖν προσῆκε Μακεδόσι.”] Καὶ ἐν τῇ σιτοδείᾳ δὲ ὡς πλείω ἡ πέντε τάλαντα γένοιτο αὐτῷ τὰ ἀναλόματα, διδόντι τοῖς ἀπόροις τῶν πολιτῶν· [ἀνανεύειν γὰρ οὐ δύνασθαι.] καὶ ἀγνώστων δὲ παρακαθημένων, κελεῦσαι θεῖναι τὰς ψήφους [ένα αὐτῶν,] καὶ ποσοῦν αὐτὰς καθ' ἔξακοσίους κατὰ μίαν προστιθεὶς πιθανῶς ἐκάστοις τούτων ὀνόματα, καὶ ποιῆσαι δέκα τάλαντα· καὶ τοῦτο φῆσαι εἰσενηυχέναι εἰς ἐράνους αὐτῶν, καὶ τὰς τριηραρχίας εἰπεῖν ὅτι οὐ τίθησιν, οὐδὲ τὰς λειτουργίας ὅσας λελειτούργηκε. Καὶ προσελθὼν δὲ τοῖς ἄππους τοὺς ἀγαθοὺς πωλοῦσι, προσποιήσασθαι ὠνητιὰν· καὶ εἰς τὰς κλίνας ἐλθὼν, ἴματισμὸν ζητῆσαι εἰς δύο τάλαντα, καὶ τῷ παιδὶ μάχεσθαι, ὅτι τὸ χρυ-

σίον οὐκ ἔχων αὐτῷ ἀκολουθεῖ. Καὶ ἐν μισθωτῇ οἰκίᾳ οὐκῶν φῆσαι ταύτην εἶναι τὴν πατρῷαν πρὸς τὸν μὴ εἰδότα, καὶ ὅτι μέλλει πωλεῖν αὐτὴν, διὰ τὸ ἐλάττω εἶναι αὐτῷ πρὸς τὰς ξενοδοχίας. * * * * * καὶ ὅτι ψυχρὸν ὕδωρ ἔστι παρ' αὐτῷ λακκαῖον, καὶ ὡς κῆπος λάχανα πολλὰ ἔχων καὶ ἀπαλὰ, [καὶ μάγειρος εὐ τὸ ὅψον σκευάζων] καὶ ὅτι ἡ οἰκία αὐτοῦ πανδοκείον ἔστι· μεστὴ γάρ ἔστι· καὶ τοὺς φίλους αὐτοῦ εἶναι τὸν τετρημένον πίθον· εὐ ποιῶν γάρ αὐτοὺς οὐ δύνασθαι ἐμπλῆσαι. Καὶ ξενίζων δὲ δεῖξαι τὸν παράσιτον αὐτοῦ ποῖός τις, [ἔστι τῷ συνδειπνοῦντι] καὶ παρακαλεῖν δὲ ἐπὶ τοῦ ποτηρίου ὅτι, “Τέρφον τοὺς παρόντας,” [ὅτι τὸ τέρφον τοὺς παρόντας παρεσκεύασται, καὶ ὅτι αὐτὴν, ἐὰν κελεύσωσι, ὁ παῖς μέτεισι παρὰ τοῦ πορνοβοσκοῦ ἡδη, πῶς (ὄπως?) ὑπ' αὐτῆς αὐλώμεθα καὶ εὐφραινώμεθα].

CAP. XVII.

ΠΕΡΙ ΤΠΕΡΗΦΑΝΙΑΣ.

“Εστι δὲ ὑπερηφανία καταφρόνησίς τις πλὴν αὐτοῦ τῶν ἄλλων· ὁ δὲ ὑπερήφανος τοώσδε τις, οἷος τῷ σπεύδοντι, ἀπὸ δειπνου ἐντεύξεσθαι φάσκειν ἐν τῷ περιπατεῖν· καὶ ἐν ταῖς ὁδοῖς τὰς διαίτας κρίνειν. [Καὶ ἐν τοῖς ἐπιτρέψασι καὶ χειροτονουμένοις ἔξομνυσθαι τὰς ἀρχὰς, οὐ φάσκων σχολάζειν]. Καὶ εὐ ποιήσας μεμνήσθαι. Καὶ προσελθεῖν πρότερος οὐδενὶ θελῆσαι. Καὶ τὸν πωλοῦντάς τι καὶ μεμισθωμένους δεινὸς κελεῦσαι ἡκειν πρὸς αὐτὸν ἄμ' ἡμέρᾳ. Καὶ ἐν ταῖς ὁδοῖς πορεύμενος μὴ λαλεῖν τοῖς ἐντυγχάνουσι, κάτω κεκυφώσ. “Οταν δὲ αὐτῷ δόξῃ ἔστιαν τοὺς φίλους, αὐτὸς μὴ συνδειπνεῖν, ἀλλὰ τῶν ὑφ' αὐτόν τινι συντάξαι αὐτῶν ἐπιμελεῖσθαι. Καὶ προαποστέλλειν δὲ, ἐπάν τορεύηται, τὸν ἔροῦντα, ὅτι προσέρχεται. Καὶ οὔτε ἐπ' ἀλειφόμενον αὐτὸν [οὔτε λούμενον], οὔτε ἐσθίοντα ἔᾶσαι ἀν εἰσελθεῖν. Ἀμέλει δὲ καὶ λογιζόμενος πρὸς τινα, τῷ παιδὶ συντάξαι τὰς ψήφους διαθεῖν, καὶ κεφάλαιον ποιήσαντι γράψαι αὐτῷ εἰς λόγον. Καὶ μὴν ἐπιστέλλων μὴ γράψαι, ὅτι “Χαρί-

ζοιο ἄν μοι,” ἀλλ’ ὅτι “Βούλομαι γενέσθαι” καὶ “Ἄπεσταλκα πρός σε ληφόμενος.” καὶ “Οπως ἄλλως μὴ ἔσται,” καὶ “Τὴν ταχίστην.”

CAP. XVIII.

ΠΕΡΙ ΜΙΚΡΟΦΙΛΟΤΙΜΙΑΣ.

‘Η δὲ μικροφιλοτιμία δόξειν ἀν εἴναι ὅρεξις τιμῆς ἀνελεύθερος· ὁ δὲ μικροφιλότιμος τοιοῦτός τις, οἷος σπουδάσαι, ἐπὶ δεῖπνον κληθεὶς, παρ’ αὐτὸν τὸν καλέσαντα κατακείμενος δειπνήσαι. Καὶ τὸν νιὸν ἀποκεῖραι ἀπαγαγγὼν εἰς Δελφούς. Καὶ ἐπιμεληθῆναι δὲ, ὅπως αὐτῷ ὁ ἀκόλουθος Αἰθίοψ ἔσται. Καὶ ἀποδιδοὺς μνᾶν ἀργυρίου, καὶ μὴν ποιῆσαι ἀποδοῦναι. [Καὶ κολοιῷ δὲ ἔνδον τρεφομένῳ δεινὸς κλιμάκιον πρίσθαι, καὶ ἀσπίδιοι χαλκοῦν ποιῆσαι, δὲ ἔχων ἐπὶ τοῦ κλιμακίου ὁ κολοιὸς πηδήσεται.] Καὶ βοῦν θύσας, τὸ προμετώπιδιον ἀπαντικρὺ τῆς εἰσόδου προσπατταλεῦσαι, στέμμασι μεγάλοις περιδήσας, ὅπως οἱ εἰσιόντες ἴδωσιν, ὅτι βοῦν ἔθυσε. Καὶ πομπεύσας δὲ μετὰ τῶν ἵππεων, τὰ μὲν ἄλλα πάντα ἀποδοῦναι τῷ παιδὶ ἀπενεγκεῦν οἰκαδε, ἀναβαλλόμενος δὲ θοιμάτιον [ἐν τοῖς μύωψι] ἐς τὴν ἀγορὰν περιπατεῖν. Καὶ κυναρίου δὲ τελευτήσαντος, αὐτῷ μνῆμα καὶ στηλίδιον ποιήσας ἐπιγράψαι “Κλάδος Μελιταῖος.” Καὶ ἀναθεὶς δακτύλιον χαλκοῦν ἐν τῷ Ἀσκληπιείῳ, τοῦτον ἐκτρίβειν στεφανῶν, καὶ ἀλείφων ὁσημέραι. Ἀμέλει δὲ καὶ συνδιοικήσασθαι τὰ παρὰ τῶν πρυτάνεων, ὅπως ἀπαγγειλῇ τῷ δήμῳ τὰ ἱερά· καὶ παρεσκευασμένος λαμπρὸν ἴματιον καὶ ἐστεφανωμένος παρελθὼν εἰπεῖν, “Ω ἄνδρες Ἀθηναῖοι, ἐθύομεν οἱ πρυτάνεις τὰ ἱερὰ τῇ μητρὶ τῶν θεῶν ἄξια καὶ καλὰ, καὶ ὑμεῖς δέχεσθε τὰ ἀγαθά.” καὶ ταῦτα ἀπαγγεῖλας, ἀπιών διηγήσασθαι οἰκαδε τῇ ἑαυτοῦ γυναικὶ, ὡς καθ’ ὑπερβολὴν εὐημερεῖ.

CAP. XIX.

ΠΕΡΙ ΟΨΙΜΑΘΙΑΣ.

‘Η δὲ ὄψιμαθία φιλοπονία δόξειεν ἀν εἶναι ὑπὲρ τὴν ἡλικίαν· ὁ δὲ ὄψιμαθὴς τοιοῦτός τις, οἷος ῥήσεις μανθάνειν ἔξηκοντα ἔτη γεγονὼς, καὶ ταύτας ἄγων παρὰ πότον, ἐπιλανθάνεσθαι. Καὶ παρὰ τοῦ νιοῦ μανθάνειν τὸ ἐπὶ δόρυ, καὶ ἐπὶ ἀσπίδα, καὶ ἐπὶ οὐράν. [Καὶ εἰς ἡρῶα συμβάλλεσθαι, καὶ τοῖς μειρακίοις λαμπάδα τρέχειν. Ἀμέλει δὲ, κἀνπου κληθῆ εἰς Ἡρακλεῖον, ῥήψας τὸ ἴματιον, τὸν βοῦν αἴρεινθαι, ἵνα τραχηλίσῃ. Καὶ προσανατρίβεσθαι εἰσιών εἰς τὰς παλαίστρας. Καὶ ἐν τοῖς θαύμασι τρία ἡ τέτταρα πληρώματα ὑπομένειν, τὰ ἄσματα ἐκμανθάνων. Καὶ τελούμενος τῷ Σαβαζίῳ, σπεῦσαι ὅπως καλλιστεύσει παρὰ τῷ ἴερεῖ· καὶ ἐρῶν ἕρας κριοὺς προσβάλλειν ταῖς θύραις, καὶ πληγὰς εἰληφώς ὑπ’ ἀντεραστοῦ, δικάζεσθαι.] Καὶ εἰς ἀγρὸν ἐφ’ ἵππου ἀλλοτρίου κατοχούμενος, ἅμα μελετᾶν ἀσπάζεσθαι, καὶ πεσὼν τὴν κεφαλὴν καταισχύναι. [Καὶ ἐνδεκα λιταῖς συνάγειν τοὺς μετ’ αὐτοῦ συναύξοντας.] Καὶ μακρὸν ἀνδριάντα παίειν καὶ πρὸς τὸν ἑαυτοῦ ἀκόλουθον διατοξεύεσθαι, καὶ διακοντίζεσθαι, [τῷ τῶν παιδῶν παιδαγωγῷ,] καὶ ἅμα μανθάνειν παφ’ αὐτοῦ, ὡς ἀν καὶ ἐκείνου ἐπισταμένου. Καὶ παλαίων δ’ ἐν τῷ βαλανείῳ πυκνὰ τὴν ἔδραν στρέφειν, [ὅπως πεπαιδεύσθαι δοκῇ. Καὶ ὅταν ὡσι γυναῖκες, μελετᾶν ὄρχεισθαι, αὐτὸς αὐτῷ τερετίζων.]

CAP. XX.

ΠΕΡΙ ΑΤΘΑΔΕΙΑΣ.

‘Η δὲ αὐθάδειά ἐστιν ἀπήνεια ὁμιλίας ἢ ἐν λόγοις· ὁ δὲ αὐθάδης τοιοῦτός τις οἷος ἐρωτηθεὶς, “Ο δεῦνα ποῦ ἐστιν;” εἰπεῖν, “Πράγματά μοι μὴ πάρεχε.” Καὶ προσαγορευθεὶς, μὴ ἀντιπροσειπεῖν. Καὶ πωλῶν τι, μὴ λέγειν τοῖς ὀνουμένοις, πόσου ἀν ἀποδοῖτο, ἀλλ’ ἐρωτᾶν, τί εὑρίσκει; Καὶ τοῖς τιμῶσι καὶ πέμπουσιν εἰς τὰς ἑορτὰς εἰπεῖν, ὅτι οὐκ ἀν γεύοιτο διδομένων.

Καὶ οὐκ ἔχειν συγγνώμην οὔτε τῷ ἀπώσαντι αὐτὸν ἀκουσίως, οὔτε τῷ ὁσαντι, οὔτε τῷ ἐμβάντι. Καὶ φίλῳ δὲ ἔρανον κελεύσαντι εἰσενεγκεῖν εἰπὼν, ὅτι οὐκ ἀν δοίη, ὑστερον ἡκειν φέρων, καὶ λέγειν, ὅτι ἀπόλλυσι καὶ τοῦτο τὸ ἀργύριον. Καὶ προσπταίσας ἐν τῇ ὁδῷ, δεινὸς καταράσασθαι τῷ λίθῳ. Καὶ ἀναμένων οὐκ ἀν ὑπομεῖναι πολὺν χρόνον οὐθένα. Καὶ οὔτε ἄσαι, οὔτε ῥῆσιν εἰπεῖν, οὔτε ὄρχήσασθαι ἀν ἐθελῆσαι. Δεινὸς δὲ καὶ τοῖς θεοῖς μὴ ἐπεύχεσθαι.

CAP. XXI.

ΠΕΡΙ ΜΕΜΨΙΜΟΙΡΙΑΣ.

Ἐστι δὲ ἡ μεμψιμοιρία ἐπιτίμησι παρὰ τὸ προσῆκου δεδομένη· ὁ δὲ μεμψιμοιρος τοῖοςδέ τις, οἷος, ἀποστείλαντος μερίδα τοῦ φιλου, εἰπεῖν πρὸς τὸν φέροντα, “Ἐφθόνησάς μοι τοῦ ζωμοῦ καὶ τοῦ οἰναρίου, οὐκ ἐπὶ δεῦπον καλέσας.” Καὶ ὑπὸ τῆς ἑταίρας καταφιλούμενος εἰπεῖν, “Θαυμάζω, εἰ ἀπὸ ψυχῆς με φιλεῖς.” Καὶ τῷ Διὶ ἀγανακτεῖν, οὐ διότι [οὐχ] ὕει, ἀλλὰ διότι ὑστερον. Καὶ εὐρὼν ἣτι καὶ τύχῃ ἐν τῇ ὁδῷ βαλάντιον, εἰπεῖν, “Ἄλλ’ οὐ θησαυρὸν εὑρῆκα οὐδέποτε.” Καὶ πράμενος ἀνδράποδον ἄξιον, καὶ πολλὰ δεηθεὶς τοῦ πωλοῦντος, “Θαυμάζω,” εἰπεῖν, “εἴ τι ὑγιὲς οὔτω ἄξιον ἔώνημαι.” Καὶ πρὸς τὸν εὐαγγέλιζόμενον, ὅτι “Τίος σοι γέγονεν,” εἰπεῖν, ὅτι, “Αν προσθῆς, καὶ τῆς οὐσίας τὸ ἡμίσυον ἅπεστιν, ἀληθῆ ἔρεις.” Καὶ δίκην νικήσας, καὶ λαβὼν πάσας τὰς ψήφους, ἐγκαλεῖν τῷ γράψαντι τὸν λόγον, ὡς πολλὰ παραλελοιπότι τῶν δικαίων. Καὶ ἔρανου εἰσενεχθέντος παρὰ τῶν φίλων, καὶ φήσαντός τινος, “Ιλαρὸς ἔστω,” “Καὶ πῶς;” εἰπεῖν, “ὅτε δεῖ τὸ ἀργύριον ἀποδοῦναι ἐκάστῳ, καὶ χωρὶς τούτων χάριν ὀφείλειν, ὡς εὐηργετημένον.”

CAP. XXII.

ΠΕΡΙ ΑΠΙΣΤΙΑΣ.

Ἐστιν ἀμέλει ἀπιστία ὑπόληψίς τις ἀδικίας κατὰ πάντων· ὁ δὲ ἀπιστος τοιοῦτός τις, οἷος ἀποστείλας τὸν παῖδα ὀψωνήσοντα, ἔτερον παῖδα πέμπειν πενσόμενον, πόσου ἐπρίατο. Καὶ φέρων αὐτὸς τὸ ἀργύριον, κατὰ στάδιον [καθίζων] ἀριθμεῖν. Καὶ τὴν γυναῖκα τὴν ἔαντοῦ ἐρωτᾶν κατακείμενος, εἰ κέκλεικε τὴν κιβωτὸν, καὶ εἰ σεσήμανται τὸ τκοιλιούχιον, καὶ εἰ ὁ μοχλὸς εἰς τὴν θύραν τὴν αὐλείαν ἐμβέβληται· καὶ ἐὰν ἐκείνη φῆ, μηδὲν ἡττον αὐτὸς ἀναστὰς γυμνὸς ἐκ τῶν στρωμάτων καὶ ἀνυπόδητος, τὸν λύχνον ἄψας, ταῦτα πάντα περιδραμὰν ἐπισκέψασθαι, καὶ οὕτω μόλις ὑπὸν τυγχάνειν. Καὶ τοὺς ὄρους δὲ ἐπισκοπεῖσθαι ὁ σημέραι, εἰ δαμένουσιν οἱ αὐτοί. Καὶ τοὺς ὀφείλοντας αὐτῷ ἀργύριον μετὰ μαρτύρων ἀπαυτεῖν τοὺς τόκους, ὅπως μὴ δύνωνται ἔξαρνοι γενέσθαι. Καὶ τὸ ἴματιον δὲ ἐκδοῦναι δεινὸς, οὐχ ὃς βέλτιστα ἐργάζεται, ἀλλ᾽ οὐ ἡ ἄξιος ἐγγυητής. Καὶ ὅταν ἡκη τις αἰτησόμενος ἐκπάματα, μάλιστα μὲν μὴ δοῦναι· [ἄν δὲ ἄρα τις οἰκεῖος ἡ καὶ ἀναγκαῖος, μόνον ἐπυρώσας καὶ στήσας καὶ σχεδὸν ἐγγυητὴν λαβῶν, χρῆσαι.] Καὶ τὸν παῖδα δὲ ἀκολουθοῦντα κελεύειν αὐτοῦ ὅπισθεν μὴ βαδίζειν, ἀλλ᾽ ἔμπροσθεν, ἵνα φυλάττηται αὐτὸν, μὴ ἐν τῇ ὁδῷ ἀποδράσῃ. Καὶ τοὺς εἰληφόσι τι παρ' αὐτοῦ καὶ λέγοντι· “Πόσου,” εὐπεῖν, “Κατάθου· οὐ γὰρ σχολάζω πέμπειν,” [“Μηδὲν πραγματεύον· ἐγὼ γὰρ, καὶ σὺ σχολάσης, συνακολουθήσω.”]

CAP. XXIII.

ΠΕΡΙ ΚΑΚΟΛΟΓΙΑΣ.

Ἐστι δὲ ἡ κακολογία ἀγών τῆς ψυχῆς εἰς τὸ χεῖρον ἐν λόγοις· ὁ δὲ κακολόγος τοιοσδέ τις, οἷος ἐρωτηθεὶς, “Ο δεῖνα τί ἔστι;” καθάπερ οἱ γενεαλογοῦντες, πρῶτον ἀπὸ τοῦ γένους αὐτοῦ ἄρξασθαι. [ἔστι δὲ ἡ γενεαλογία ἥδε·] “Ο μὲν πατὴρ ἐξ ἀρχῆς Σωσίας ἐκαλεῖτο· ἐγένετο δὲ ἐν τοῖς στρατιώταις Σωσίστρατος,

ἔπειτα δὲ εἰς τοὺς δημότας ἐνεγράφη· ἡ μέν τοι μήτηρ εὐγενὴς Θράττα ἐστί· [καλεῖται γοῦν ἡ ψυχὴ Κριωκόρακα·] τὰ δὲ τοιαῦτα φασὶν ἐν τῇ πατρίδι εὐγενεῖς εἶναι· αὐτὸς δὲ οὗτος, ὡς ἐκ τοιούτων γεγονὼς, κακὸς καὶ μαστυγίας. [Καὶ κακῶς δὲ πρός τινα εἰπεῖν, “Ἐγὼ δίπου τὰς τοιαύτας οἶδα, ὑπὲρ ὧν σὺ πλαιάς πρὸς ἐμέ·】 καὶ ἐπὶ τούτοις διεξιὰν φησὶν, “Αὗται αἱ γυναῖκες ἐκ τῆς ὁδοῦ τοὺς παριόντας συναρπάζουσι· [καὶ οἰκία τις αὐτὴ τὰ σκέλη ἡρεύσθαι· οὐ μὲν οἶον ληρόν ἐστι τὸ λεγόμενον, ἀλλ’ ὥσπερ αἱ γυναῖκες ἐν ταῖς ὁδοῖς συνέχονται· καὶ τὸ δλον ἀνδρόλαλοι τίνεις καὶ αὗται τὴν θύραν τὴν αὐλείαν ὑπακούουσι. Μέλει δὲ] καὶ κακῶς ἐπέρων λεγόντων συνεπιλαμβάνεσθαι καὶ αὐτὸς εἰπὼν, “Ἐγὼ δὲ τοῦτον τὸν ἀνθρώπον πλέον πάντων μεμίσηκα· καὶ γὰρ εἰδεχθής τις ἀπὸ τοῦ προσώπου ἐστί· ἡ δὲ πονηρία!, οὐδὲν ὅμοιον· σημεῖον δέ· τῇ γὰρ ἑαυτοῦ γυναικὶ [τάλαντα εἰσενεγκαμένη προίκα] τρεῖς χαλκοὺς εἰς ὅψον δίδωσι, καὶ [ἔξ οὐ παιδίον αὐτῷ γεννᾶ] τῷ ψυχρῷ λούεσθαι ἀναγκάζει τῇ τοῦ Ποσειδῶνος ἡμέρᾳ. Καὶ συγκαθήμενος δεινὸς περὶ τοῦ ἀναστάντος εἰπεῖν· [καὶ ἀρχήν γε εἰληφότος μὴ ἀπέχεσθαι μηδὲ τοῦ τοὺς οἰκείους ἑαυτοῦ λοιδορεῖσθαι·] καὶ δὴ καὶ περὶ τῶν τετελευτηκότων κακῶς λέγειν, [ἀποκαλῶν παρήρσίαν καὶ δημοκρατίαν καὶ ἐλευθερίαν, καὶ τῶν ἐν τῷ βίῳ ἥδιστα τοῦτο ποιῶν. Οὕτως ὁ τῆς κακολογίας ἐρεθισμὸς μανικοὺς καὶ ἔξεστηκότας ἀνθρώπους τοὺς ἡθεστοιεῖ.]

CAP. XXIV.

ΠΕΡΙ ΔΕΙΛΙΑΣ.

Ἄμελει δὲ ἡ δειλία δόξειεν ἀν εἶναι ὑπειξίς τις ψυχῆς ἔμφοβος· ὁ δὲ δειλὸς τοιοῦτος τις, οἷος πλέων τὰς ἄκρας φάσκειν ἡμιολίας εἶναι· καὶ κλυδωνίου γενομένου, ἐφωτᾶν, εἴ τις μὴ μεμύηται τῶν πλεόντων· καὶ τοῦ κυβερνήτου ἀνακόπτοντος πυνθάνεσθαι, εἰ μεσοπορεῖ, καὶ τί αὐτῷ δοκεῖ τὰ τοῦ θεοῦ; καὶ πρὸς τὸν παρακαθήμενον λέγειν, ὅτι φοβεῖται ἀπὸ ἐνυπνίου

τινός· καὶ ἐκδόντι διδόναι τῷ παιδὶ τὸν χιτωνίσκον· καὶ δεῖσθαι πρὸς τὴν γῆν προσάγειν αὐτὸν. Καὶ στρατευόμενος δὲ [πεζῇ, ἐκβοηθοῦντας] προσκαλεῖν πρὸς ἑαυτὸν, [κελεύων] στάντας πρῶτον περιῆδεν· καὶ λέγειν, ὡς ἔργον διαγνῶναι ἐστι, πότεροι εἰσιν οἱ πολέμιοι· καὶ ἀκούων κραυγῆς καὶ ὄρῶν πίπτοντας, εἰπεῖν πρὸς τοὺς παρεστηκότας, ὅτι τὴν σπάθην λαβεῖν ὑπὸ σπουδῆς ἐπελάθητο· καὶ τρέχειν ἐπὶ τὴν σκηνὴν, τὸν παῖδα ἐκπέμψας καὶ κελεύσας προσκοπεῖσθαι, ποῦ εἰσιν οἱ πολέμιοι· καὶ ἀποκρύψας αὐτὸν ὑπὸ τὸ προσκεφάλαιον, εἴτα διατρίβειν πολὺν χρόνον [ὡς ἔτην.] Καὶ ἐν τῇ σκηνῇ ὄρῶν τραυματίαν τινὰ προσφερόμενον τῶν φίλων, προσδραμεῖν καὶ θαρρέεν κελεύσας, [ὑπολαβὼν φέρειν·] καὶ τοῦτον θεραπεύειν καὶ περισπογγίζειν· καὶ [παρακαθήμενος ἀπὸ τοῦ ἔλκους τὰς] μυίας σοβεῖν, καὶ πᾶν μᾶλλον ἡ μάχεσθαι τοὺς πολεμίους· καὶ τοῦ σαλπιστοῦ δὲ τὸ πολεμικὸν σημῆναντος, καθήμενος ἐν τῇ σκηνῇ [εἰπεῖν·] “Ἄπαγ’ ἐς κόρακας, οὐκ ἔάσεις τὸν ἄνθρωπον ὅπνου λαβεῖν πυκνὰ σημαίνων;” Καὶ αἴματος δὲ ἀνάπλεως ἀπὸ τοῦ ἀλλοτρίου τραύματος ἐντυγχάνειν τοὺς ἐκ τῆς μάχης ἐπανιοῦσι, καὶ διηγεῖσθαι, ὡς κινδυνεύσας ἔνα σέσωκε τῶν φίλων· καὶ εἰσάγειν πρὸς τὸν κατακείμενον σκεψομένους τοὺς δημότας καὶ φυλέτας· καὶ τούτων ἄμα ἐκάστῳ διηγεῖσθαι, ὡς αὐτὸς αὐτὸν τὰς ἑαυτοῦ χερσὶν ἐπὶ σκηνὴν ἐκόμισεν.

CAP. XXV.

ΠΕΡΙ ΔΕΙΣΙΔΑΙΜΟΝΙΑΣ.

’Αμέλει ή δεισιδαιμονία δόξειν ἀν εἶναι δειλία πρὸς τὸ δαιμόνιον· ὁ δὲ δεισιδαιμων τοιοῦτός τις, οἷος [ἐπιχρωνῆν] ἀπονιψάμενος τὰς χεῖρας καὶ περιφρανάμενος ἀπὸ ἱεροῦ, δάφνην εἰς τὸ στόμα λαβῶν, οὕτω τὴν ἡμέραν περιπατεῖν. Καὶ τὴν ὁδὸν ἐὰν παραδράμη γαλῆ, μὴ πρότερον πορευθῆναι, ἔως ἀν διεξέλθη τις, ἡ λίθους τρεῖς ὑπὲρ τῆς ὁδοῦ διαβάλῃ. Καὶ ἐὰν ἵδη ὅφιν ἐν τῇ οἰκίᾳ, [ἐὰν παρείλι, Σαβάζιον καλεῖν, ἐὰν δὲ ἱερὸν,] ἐνταῦθα ἱερὸν εὐθὺς ἰδρύσασθαι. Καὶ τῶν λιπαρῶν λίθων, τῶν ἐν ταῖς

τριόδοις, παριὸν ἐκ τῆς ληκύθου ἔλαιον καταχεῖν, καὶ ἐπὶ γόνατα πεσὼν καὶ προσκυνήσας ἀπαλλάττεσθαι. Καὶ ἐὰν μῆς θύλακον ἀλφίτων διαφάγῃ, πρὸς τὸν ἐξηγητὴν ἐλθὼν ἐρωτᾶν, τί χρὴ ποιεῖν· καὶ ἐὰν ἀποκρύνηται αὐτῷ, ἐκδοῦναι τῷ σκυτοδέψυῃ ἐπιφράψαι, μὴ προσέχειν τούτοις, ἀλλ᾽ ἀποτραπεῖς ἐκθύσασθαι. Καὶ πικνὰ δὲ τὴν οἰκίαν καθάραι [δεινὸς, 'Εκάτης φάσκων ἐπαγωγὴν γεγονέναι· κάν γλαῦκα βαδίζοντος αὐτοῦ τίδη, ταράττεται, καὶ εἰπὼν "Αθηνᾶ κρείττων!" παρελθεῖν οὕτω.] Καὶ οὕτε μιηματὶ ἐπιβῆναι, οὕτε ἐπὶ νεκρὸν, οὕτε ἐπὶ λεχώ ἐλθεῖν [ἐθελῆσαι, ἀλλὰ τὸ μὴ μιανεσθαι συμφέρον φήσας αὐτῷ. Καὶ ταῖς τετάρταις δὲ καὶ ταῖς ἐβδομάταις προστάξας οἰνον ἔψειν τοῖς ἔνδον, ἐξελθὼν ἀγοράσαι μυρσίνας, λιβανιτοῦ πίνακα· καὶ εἰσελθὼν εἰσω στεφανοῦν τὸν 'Ερμαφροδίτους ὅλην τὴν ἡμέραν.] Καὶ ὅταν ἐνύπνιον ἔδη, πορεύεσθαι πρὸς τὸν ὄνειροκρίτας, πρὸς τὸν μάντεις, πρὸς τὸν ὄρνιθοςκόπους, ἐρωτήσων τίνι θεῷ ἡ θεᾶ εὑχεσθαι δεῖ. Καὶ τελεσθησόμενος πρὸς τὸν Ὄρφεοτελεστὰς κατὰ μῆνα πορεύεσθαι μετὰ τῆς γυναικός· ἐὰν δὲ μὴ σχολάξῃ ἡ γυνὴ, μετὰ τῆς τιτθῆς καὶ τῶν παιδῶν· καὶ [περιφραίνομένων ἀπὸ θαλάττης ἐπιμελῶς δόξειν ἀν εἶναι. Καὶ ποτε ἐπὶδή τις, σκορόδῳ ἐστεμμένος] ἐπὶ ταῖς τριάδοις, ἀπελθὼν, κατὰ κεφαλῆς λούσασθαι, καὶ ιερίας καλέσας, σκίλλῃ ἡ σκύλακι κελεῦσαι αὐτὸν περικαθάραι. Μανύμενόν τε ἔδων ἡ ἐπίληπτον, φρίξας εἰς κόλπον πτύσαι.

CAP. XXVI.

ΠΕΡΙ ΜΙΚΡΟΛΟΓΙΑΣ.

‘Η δὲ μικρολογία ἐστὶ φειδωλία τοῦ διαφόρου ὑπὲρ τὸν καιρόν· ὁ δὲ μικρολόγος τοιοῦτός τις, οἷος ἐν τῷ μηνὶ ἡμιωβόλιον ἀπαιτεῖν ἐλθὼν ἐπὶ τὴν οἰκίαν. Καὶ συσσιτῶν ἀριθμεῖν τὰς κύλικας δύσας ἔκαστος ἐκπέπωκε· καὶ ἀπάρχεσθαι ἐλάχιστον τῇ Ἀρτέμιδι τῶν συνδευπνούντων. Καὶ δύσα μικροῦ τις πριάμενος λογίζεται, πάντα φάσκειν εἶναι ἄγαν. Καὶ οἰκέτου χύτρον ἡ λοπάδα κατάξαντος, εἰσπράξαι ἀπὸ τῶν ἐπιτηδείων. Καὶ τῆς γυναικὸς ἀποβαλούσης τρίχαλκον, οἷος μεταφέρειν τὰ σκεύη καὶ τὰς

κλίνας καὶ τὰς κιβωτοὺς, καὶ διφάν τὰ καλύμματα. Καὶ ἐάν τι πωλῇ, τοσούτου ἀποδόσθαι, ὥστε μὴ λυσιτελεῖν τῷ πριαμένῳ. Καὶ οὐκ ἀν ἔάσαι οὔτε συκοτραγῆσαι ἐκ τοῦ ἑαυτοῦ κήπου, οὔτε διὰ τοῦ ἑαυτοῦ ἀγροῦ πορευθῆναι, οὔτε ἐλάαν ἢ φοίνικα τῶν χαμαὶ πεπτωκότων ἀνελέσθαι. [Καὶ τοὺς ὅρους δὲ ἐπισκοπεῖσθαι ὀσημέραι, εἰ διαμένουσιν οἱ αὐτοί.] Δεινὸς δὲ καὶ ὑπερημερίαν πρᾶξαι καὶ τόκον τόκου. Καὶ ἔστι ὁ τοὺς δημότας, μικρὰ τὰ κρέα κόφας παραθεῖναι. Καὶ ὁψωνῶν, μηδὲν πριάμενος εἰσελθεῖν. Καὶ ἀπαγορεῦσαι τῇ γυναικὶ, μήτε ἄλλα χρᾶν, μήτε ἐλλύχιον, μήτε κύμινον, μήτε ὄργανον, μήτε οὐλὰς, μήτε στέμματα, μήτε θυλήματα· ἀλλὰ λέγειν, ὅτι τὰ μικρὰ ταῦτα πολλά ἔστι τοῦ ἐνιαυτοῦ. Καὶ τὸ ὅλον δὲ τῶν μικρολόγων τὰς ἀργυροθήκας ἔστὶν ἵδεν εὐρωτιώσας καὶ τὰς κλεῖς ἴωμένας, καὶ αὐτοὺς δὲ φορούντας ἐλάττω τῶν μικρῶν τὰ ἴμάτια, καὶ ἐκ ληκυθίων μικρῶν πάνυ ἀλειφορένους, καὶ ἐν χρῷ κειρομένους, καὶ τὸ μέσον τῆς ἡμέρας ὑπολυομένους, καὶ πρὸς τοὺς γναφεῖς διατεινομένους, ὅπως τὸ ἴμάτιον αὐτοῖς ἔξει πολλὴν γῆν, ἵνα μὴ ῥυπαίνηται ταχύ.

CAP. XXVII.

ΠΕΡΙ ΑΝΕΛΕΤΘΕΡΙΑΣ.

‘Η δὲ ἀνελευθερία ἔστι περιουσία τις ἀφιλοτιμίας δαπάνην ἔχουσα· ὁ δὲ ἀνελευθερος τοιούτος τις, οἷος συκήσας τραγῳδοῖς ταινίαν ξυλίνην ἀναθεῖναι τῷ Διονύσῳ, ἐπινγράψας ἑαυτοῦ τὸ ὄνομα. Καὶ ἐπιδόσεων γινομένων [ἐκ τοῦ δήμου] σιωπᾶν ἢ ἀναστὰς ἐκ τοῦ μέσου ἀπελθεῖν. Καὶ ἐκδιδόντας αὐτοῦ θυματέρα, τοῦ μὲν ἴερείου, πλὴν τῶν ἴερῶν, τὰ κρέα ἀποδίδοσθαι· τοὺς δὲ διακονοῦντας ἐν τοῖς γάμοις οἰκοσίτους μισθώσασθαι. Καὶ τριηραρχῶν τὰ τοῦ κυβερνήτου στρώματα ὑπὸ τοῦ καταστρώματος ὑποστορέννυσθαι, τὰ δὲ αὐτοῦ ἀποτιθέναι. [Καὶ τὰ παιδία δὲ δεινὸς μὴ πέμψαι εἰς διδασκάλου, ὅταν ἢ τὰ παιδιμούσια, ἀλλὰ φῆσαι, κακῶς ἔχειν, ἵνα μὴ συμβάλλωνται.] Καὶ ἐξ ἀγορᾶς δὲ ὁψωνήσας τὰ κρέα, αὐτὸς φέρειν καὶ τὰ λάχανα ἐν τῷ προκολ-

πίψ. Καὶ ἔνδον μένειν, ὅταν ἐκδῷ θοιμάτιον ἐκπλῦναι. Καὶ φίλουν ἔρανον συλλέγοντος [καὶ διειλεγμένου αὐτῷ προσιόντα] προϊδόμενος ἀνακάμψας ἐκ τῆς ὁδοῦ [κύκλῳ] οἴκαδε πορευθῆναι. Καὶ [τῇ γυναικὶ δὲ τῇ ἑαυτοῦ, προίκα εἰσενεγκαμένῃ] μὴ πράσθαι θεράπαιναν, ἀλλὰ μισθοῦσθαι εἰς τὰς ἔξόδους ἐκ τῆς γυναικέλας παιδίον σινανακολουθῆσον. Καὶ ἀναστὰς τὴν οἰκίαν ἐκκορῆσαι καὶ τὰς κλίνας καλλῦναι· καὶ καθεζόμενος παραστρέψαι τὸν τρίβωνα, δν αὐτὸς φορεῖ.

CAP. XXVIII.

ΠΕΡΙ ΑΙΣΧΡΟΚΕΡΔΙΑΣ.

Ἡ δὲ αἰσχροκερδία ἐστὶ περιουσία κέρδους αἰσχροῦ· ἔστι δὲ τοιοῦτος ὁ αἰσχροκερδής, οἷος ἐστῶν ἄρτους ἰκανοὺς μὴ παραθέναι. Καὶ δανείσασθαι παρὰ ἔνους παρ' αὐτῷ καταλύοντος. Καὶ διανέμων μερίδας, φῆσαι, δίκαιον εἶναι δίμοιρον τῷ διανέμοντι δίδοσθαι, καὶ εὐθὺς ἑαυτῷ νεῦμαι. Καὶ οἰνοπωλῶν, κεκραμένον τὸν οἶνον τῷ φιλῷ ἀποδόσθαι. Καὶ ἐπὶ θέαν τηνικαῦτα πορεύεσθαι, ἄγων τοὺς υἱούς, ἡνίκα προίκα ἐφιάσιν οἱ θεατρῶναι. Καὶ ἀποδημῶν δημοσίᾳ, τὸ μὲν ἐκ τῆς πόλεως ἐφόδιον οἴκοι καταλιπεῖν, παρὰ δὲ τῶν συμπρεσβευτῶν δανείσθαι. Καὶ τῷ ἀκολούθῳ μεῖζον φορτίον ἐπιθεῖναι, ἡ δύναται φέρειν, καὶ ἐλάχιστα ἐπιτήδεια τῶν ἄλλων παρέχειν. Καὶ τῶν ξενίων τὸ μέρος τὸ ἑαυτοῦ ἀπαιτήσας ἀποδόσθαι. Καὶ ἀλειφόμενος ἐν τῷ βαλανείῳ, εἰπὼν, σαπρόν γε τὸ ἔλαιον ἐπρίω, ὃ παιδάριον, τῷ ἀλλοτρίῳ ἀλειφεσθαι. Καὶ εὑρισκομένων χαλκῶν ἐν ταῖς ὁδοῖς ὑπὸ τῶν οἰκετῶν δεινὸς ἀπαιτήσαι τὸ μέρος, κοινὸν εἶναι φήσας τὸν Ἐρμῆν. [Καὶ ἴματιν ἐκδοῦναι πλῦναι, καὶ χρησάμενος παρὰ γνωρίμου, ἐφελκῦσαι πλείους ἡμέρας, ἕως ἀν ἀπαιτηθῆ, καὶ τὰ τοιαῦτα.] Καὶ φειδωνίῳ μέτρῳ τὸν πύνδακα ἐγκεκρουσμένῳ μετρεῖν αὐτὸς τοῖς ἔνδον τὰ ἐπιτήδεια σφόδρα ἀποσπῶν. Καὶ ὑποπρίασθαι φίλου, ἐπιλαβὼν ἀποδόσθαι.† Ἀμέλει δὲ καὶ χρέος ἀποδιδοὺς τετταράκοντα μνῶν, ἐλαττον τέτρασι δραχμαῖς ἀποδοῦναι. Καὶ τῶν υἱῶν δὲ μὴ πορευομένων εἰς τὸ διδασκαλεῖον διὰ τὴν ἀρρώστιαν,

ἀφαιρέων τοῦ μισθοῦ κατὰ λόγον· καὶ τὸν Ἀνθεστηριῶνα μῆνα τὸν ὅλον μὴ πέμπειν αὐτὸν εἰς τὰ μαθήματα, διὰ τὸ θέας εἶναι πολλὰς, ἵνα μὴ τὸν μισθὸν ἐκτίνη. Καὶ παρὰ παιδὸς κομιζόμενος ἀποφορὰν, τοῦ χαλκοῦ τὴν ἐπικαταλλαγὴν προσαπαιτεῖν· καὶ λογισμὸν δὲ λαμβάνων παρὰ τοῦ χειρίζοντος Καὶ τοὺς φράτορας ἔστιδόν, αἰτεῖν τοὺς ἑαυτοῦ παισὶν ἐκ τοῦ κοινοῦ δψφον· τὰ δὲ καταλειπόμενα ἀπὸ τῆς τραπέζης ἡμίσεα τῶν ῥαφνίδων ἀπογράφεσθαι, ἵνα οἱ διακονοῦντες παῖδες μὴ λάβωσι. Συναποδημῶν δὲ μετὰ γνωρίμων χρήσασθαι τοὺς ἐκείνων παισὶ, τὸν δὲ ἑαυτοῦ ἔξω μισθῶσαι, καὶ μὴ ἀναφέρειν εἰς τὸ κοινὸν τὸν μισθόν. Ἀμέλει δὲ καὶ συναγόντων ὑποθεῖναι παρ' ἑαυτῷ τῶν διδομένων ἔνλων, φακῶν, καὶ ὅξους, καὶ ἀλῶν, καὶ ἐλαίου τοῦ εἰς τὸν λύχνον. Καὶ γαμοῦντός τινος τῶν φίλων καὶ ἐκδιδομένου θυγατέρα, πρὸ χρόνου τινὸς ἀποδημῆσαι, ἵνα μὴ προσπέμψῃ προσφοράν. Καὶ παρὰ τῶν γνωρίμων τοιαῦτα κιχρᾶσθαι, ἀ μήτ' ἀν τις ἀπαιτήσαι, μήτ' ἀποδιδόντων ταχέως ἀν κομίσαιτο.

CAP. XXIX.

ΠΕΡΙ ΟΛΙΓΑΡΧΙΑΣ.

Δόξειεν ἀν εἶναι ἡ ὀλυγαρχία φιλαρχία τις ἵσχυρῶς κέρδους γλυχομένη· ὁ δὲ ὀλυγαρχικὸς τοιοῦτος, οἷος τοῦ δήμου βουλομένου τῷ ἄρχοντί τινας προσαιρεῖσθαι τῆς πομπῆς συνεπιμελησομένους, παρελθὼν ἀποφάναι, [ώς δεῖ αὐτοκράτορας τούτους εἶναι, καὶ ἄλλοι προβάλλωνται δέκα, λέγειν, “Ικανὸς εἰς ἔστιν.] Καὶ τῶν Ὁμέρου ἐπῶν τοῦτο ἐν μόνον κατέχειν, ὅτι “Οὐκ ἀγαθὸν πολυκοιρανή· εἰς κοίρανος ἔστω!” τῶν δὲ ἄλλων μηδὲν ἐπίστασθαι. Ἀμέλει δὲ δεινὸς τοῖς τοιούτοις τῶν λόγων χρήσασθαι, ὅτι “Δεῖ αὐτὸν ἡμᾶς συνελθόντας περὶ τούτου βουλεύσασθαι, καὶ ἐκ τοῦ ὅχλου καὶ τῆς ἀγορᾶς ἀπαλλαγῆναι, καὶ παύσασθαι ἀρχαῖς πλησιάζειν.” Καὶ ὑπὸ τινῶν ὑβριζόμενος [ἢ ἡ τιμωμένος], εἰπεῖν ὅτι “Δεῖ ἡ τούτους ἡ ἡμέρας οἰκεῖν τὴν πόλιν.” Καὶ τὸ μέσον δὲ τῆς ἡμέρας ἔξιῶν, καὶ τὸ ἴματιον ἀναβεβλημένος, καὶ μέσην κουρὰν κεκαρμένος, καὶ

ἀκριβῶς ἀπωνυχισμένος, σοβεῖν, τὸν τοιούτους λόγους λέγων·
 “[Διὰ τὸν συκοφάντας] οὐκ οἰκητέον ἐστὶν ἐν τῇ πόλει.” καὶ
 “ἐν τοῖς δικαστηρίοις δεινὰ πάσχομεν ὑπὸ τῶν δικαζομένων”
 [καὶ ὡς θαυμάζει τῶν πρὸς τὰ κοινὰ προσιόντων, τί βούλονται·
 καὶ ὡς ἀχάριστόν ἐστι τοῦ νέμοντος καὶ διδόντος·] καὶ ὡς
 αἰσχύνεται ἐν τῇ ἐκκλησίᾳ, ὅταν τις παρακάθηται αὐτῷ λεπτὸς
 καὶ αὐχμῶν. [Καὶ εἰπεῖν· “Πότε παυσόμεθα ὑπὸ λειτουρ-
 γιῶν καὶ τῶν τριηραρχῶν ἀπολλύμενοι;”] καὶ ὡς μισητὸν τὸ
 τῶν δημαρχῶν γένος, τὸν Θησέα πρῶτον φήσας τῶν κακῶν
 τῇ πόλει γεγονέναι αἴτιον· [τοῦτον γάρ ἐκ δώδεκα πόλεων
 καταγαγόντα λῦσαι τὴν βασιλείαν· καὶ δίκαια παθεῖν· πρῶτον
 γάρ αὐτὸν ἀπολέσθαι ὑπ’ αὐτῶν.] — Καὶ τοιαῦτα ἔτερα
 πρὸς τὸν ξένους καὶ τῶν πολιτῶν τὸν δμοιοτρόπους, [καὶ ταῦτα
 προαιρουμένους.]

CAP. XXX.

ΠΕΡΙ ΦΙΛΟΠΟΝΗΡΙΑΣ.

“Εστι δὲ ἡ φιλοπονηρία ἐπιθυμίᾳ κακίας· ὁ δὲ φιλοπόνηρος
 ἐστι τοιόσδε τις, οἷος ἐντυγχάνειν τοὺς ἡττημένους καὶ δημοσίους
 ἀγῶνας ὀφληκόσι, καὶ ὑπολαμβάνειν, ἐὰν τούτους χρῆται, ἐμ-
 πειρότερος γενήσεσθαι καὶ φοβερώτερος. Καὶ ἐπὶ τοῖς χρηστοῖς
 εἰπεῖν, “‘Ως γίνεται·” καὶ φησὶν, ὡς οὐδείς ἐστι χρηστὸς, καὶ
 ὁμοίους πάντας εἶναι. Καὶ ἐπισκῆψαι δὲ, ὃς χρηστός ἐστι·
 τὸν πονηρὸν δὲ εἰπεῖν ἐλεύθερον, [ἐὰν βούληται τις εἰς
 π] Καὶ τὰ μὲν ἄλλα ὁμολογεῖν ἀληθῆ ὑπὲρ αὐ-
 τοῦ λέγεσθαι ὑπὸ τῶν ἀνθρώπων, ἔνια δὲ ἀγνοεῖν φῆσαι
 [αὐτὸν εὐφυῆ καὶ φιλέταιρον καὶ ἐπίδοξον], καὶ διατείνεσθαι
 δὲ ὑπὲρ αὐτοῦ, ὡς οὐκ ἐντετύχηκεν ἀνθρώπῳ ἴκανωτέρῳ. Καὶ
 εἴνουσι δὲ εἰναι τῷ ἐν ἐκκλησίᾳ λέγοντι ἡ ἐπὶ δικαστηρίῳ κρινο-
 μένῳ· καὶ προσκαθήμενος δὲ εἰπεῖν δεινὸς, ὡς οὐ δεῖ τὸν ἄνδρα,
 ἄλλα τὸ πρᾶγμα κρίνεσθαι· καὶ φῆσαι αὐτὸν κύνα εἶναι τοῦ
 δήμου· φυλάττειν γάρ αὐτὸν τὸν ἀδικοῦντας· καὶ εἰπεῖν, ὡς

οὐχ ἔξιμεν τοὺς ὑπὲρ τῶν κοινῶν συναχθεούσιοις, ἀν τοὺς τοιούτους προώμεθα. Δεινὸς δὲ καὶ προστατῆσαι φαινών, καὶ συνεδρεῦσαι ἐν δικαστηρίοις ἐπὶ πονηροῖς πράγμασι, καὶ κρίσιν κρίνων ἐκδέχεσθαι τὰ ὑπὸ τῶν ἀντιδίκων λεγόμενα ἐπὶ τὸ χεῖρον. Καὶ τὸ δλον ἡ φιλοπονηρία ἀδελφή ἐστι τῆς πονηρίας· καὶ ἀληθές ἐστι τὸ τῆς παροιμίας, “Τὸ ὅμοιον πρὸς τὸ ὅμοιον πορεύεσθαι.”

NOTES.

ΘΕΟΦΡΑΣΤΟΥ ΧΑΡΑΚΤΗΡΕΣ.

Θεοφράστον.] The few particulars which history has handed down concerning the life of Theophrastus may soon be recounted. His real name was Tyrtamus, and he was born at Eresus, a town in the island of Lesbos, in the first year of the ninety-seventh Olympiad. His youth was passed in his native town, under the instruction of one Alcippus. He subsequently made his way to Athens, and became an attentive hearer, first of Plato, and afterwards of Aristotle. When the latter was compelled to fly from Athens to Chalcis, in Eubœa, his disciples pressed him to appoint a successor to his philosophical chair. Menedemus, a native of Rhodes, and Tyrtamus, who was, as we have seen, a Lesbian, appeared to possess equal claims to that high honour. The great master was unwilling to make an invidious distinction between his two pupils; but, according to the story recorded by Aulus Gellius, he adopted an ingenious method of intimating his secret preference for our author. At a banquet, where the leading members of the Peripatetic school were present, he called for both Lesbian and Rhodian wine, and, after tasting them, pronounced “The Lesbian is the pleasantest.” His disciples took the hint, and elected Theophrastus to the vacant chair. From this period he appears to have continually presided at the Lyceum, and his lectures were attended by two thousand pupils. Little is known of his subsequent career, except that he triumphed over a charge of impiety brought against him by Agonis; was expelled with the philosophers from Athens, but recalled within a year; and died at an advanced age, complaining that he had just begun to understand life.* His connection with Aristotle is undoubtedly the most interesting fact in his biography, and the affection which subsisted

* Cicero, Tusc. iii. 28.; Diog. Laert. v. 41.

between these two great men is equally creditable to them both. The existence of this affection is proved, as well by the anecdote recorded above, as by the change which Aristotle is said to have effected in the name of his youthful friend: from Tyrtamus, viz. to Euphrastus; and, again, as the eloquence and grace of the Lesbian became more distinguished still, to Theophrastus. By this name he is described in the will of Aristotle, who made him his literary executor, a duty which he carefully discharged by collecting, filling up, and editing his master's works. A list of his voluminous productions may be found in Diogenes Laertius. His claim to the authorship of the "Characters" has been already discussed, and, it is hoped, established. *Vide INTRODUCTION.*

Χαρακτῆρες.] It may not be amiss, once for all, to recall attention to the real force of this word. It primarily means *the instrument employed for engraving*, or, by an easy transition, *the engraver himself*. Much more common, however, is the secondary meaning, wherein it signifies *the mark or stamp* so engraved. In this sense it is employed by Euripides (Elect. 559.) and Plato (Politeia, 289. B.), *χαρακτῆρα ἐπεμβάλλειν* (vide L. & S. Lex. in voce). From this it is easy to understand the acceptation of the word, as employed by Theophrastus, and adopted into most modern languages. It implies the stamp or impress which certain principles, passions, or feelings imprint upon the life and conduct of the individual in whom they are dominant; and as the *χαρακτήρ*, or "image," may be employed to determine the genuineness of the coin which bears it, so the moral *χαρακτήρ* offers a test whereby to detect the presence of those qualities the image of which it expresses.

Casaubon, with his usual learning, has supplied several parallel expressions and illustrations. He compares the Hebrew יִבְרָא "Hebraei sapientes naturam vocant יִבְרָא quasi dicas *χαρακτῆρα* aut σφραγίδα." St. Paul, he says, uses εἰκών in a similar manner, where he describes Christ as εἰκόνα τοῦ ἀοράτου Θεοῦ. And Basil employs the same image, when he calls the lives of the just εἰκόνας ἐμψύχους τῆς κατὰ Θεὸν πολιτείας. Cicero employs *imago* in the same sense, when he speaks of the "Comici" as "imagines vitæ quotidianæ." The successors of Theophrastus appear to have adopted the words *χαρακτηρισμοί* and *εἰκονισμοί*. See Seneca, Ep. ad Lucilium, xcvi.: "Ait utilem futuram esse descriptionem cujusque virtutis. Hanc Posidonius *Ætiologiam* [Ethologiam?] vocat: quidam *χαρακτηρισμόν* appellant, signa cujusque virtutis et vitii, ac notas reddentem quibus inter se similia discriminentur.

.... Descriptiones has, et ut publicanorum verbo utar, *εἰκονισμούς* ex usu esse confiteor." I will only add what seems to have escaped the notice of Casaubon, that the "*nota naturalis*" of Cicero seems to correspond to *χαρακτήρ*, as when he says (De Oratore, lib. iii.), "Aut cum quæ forma, et quasi naturalis nota [*χαρακτήρ*] cujusque sit, describitur, ut si quæratur a pari species, seditiosi, gloriosi."

May we not also compare the "exemplar morum" of Horace?

"Respicere exemplar vitæ, morumque jubebo
Doctum imitatore, et vivas hinc ducere voces."

Epist. ad Pisones.

NOTES TO PREFACE.

It is difficult to believe that this Preface is genuine. I had always felt that very strong objections might be urged against it; and upon forming an acquaintance with the work of Hottinger, I found that his opinion entirely coincided with my own. Most of these objections will occur to any reader of common perspicacity. The whole address to Polycles, for instance, is feebly conceived, and badly expressed. It abounds in platitudes, inconsistencies, and childish speculations, quite unworthy of the genius and acuteness of Theophrastus. Why, for instance, should its author assert that all the Greek race were subjected to one climate? On the contrary, so various were the local circumstances, and so different the temperature, even of regions which bordered upon each other, that their physical diversity, and the consequent moral and intellectual varieties of their inhabitants, were notorious. "Athenis," says Cicero (De Fato, § 4.), "tenue cœlum, ex quo acutiores putantur Attici; crassum Thebis, itaque pingues Thebani et valentes." Plato thanked God that he had not been born in Bœotia. We may well imagine that the sentiment was shared by his countrymen, and that *ἄει διὰ λαμπτοράροις βαίνοντες ἀέρως αἰθέρος*, they congratulated themselves that they were not "Vervicum in patriâ, crassoque sub aëre nati." This observation, therefore, is a sufficiently futile one. Nor is the next much more acute. For how can it be said that all the Greeks received a similar education? Could there be a stronger antithesis than that subsisting between

Athens and Sparta? between the institutions of Solon and the institutions of Lycurgus? Had the writer never even read the words of the great Athenian orator: Χρώμεθα γάρ πολιτείᾳ οὐ ζηλούστη τοὺς τῶν πέλας νόμους, παραδεῖγμα δὲ μᾶλλον αὐτοὶ ὄντες τινὶ ή μιμούμενοι ἐτέρους . . . καὶ ἐν ταῖς παιδείαις οἱ μὲν ἐπιπόνῳ ἀσκήσει εἰδόντες νέοι ὄντες τὸ ἀνδρεῖον μετέρχονται, ἡμεῖς δὲ ἀνειμένως διαιτώμενοι οὐδὲν ἡσσον ἐπὶ τοὺς ισοπαλεῖς κινδύνους χωροῦμεν.—Thuc. ii. 40.

But even were these points conceded, we might well ask: What then? Is identity of climate and education necessarily productive of identity in moral and intellectual characteristics? Is not the exact contrary the case?

“Geminus, horoscope, varo
Producis genio. Solis natalibus est qui
Tingat olus siccum muria vafer in calice empta,
Ipse sacrum irrorans patinæ piper. Hic bona dente
Grandia magnanimus peragit puer.” PERSIUS, vi. 17.

Can it have escaped the penetration of one so acute as Theophrastus, that the peculiarities which occasion his surprise may be always found among the denizens of any populous city, within the area of a few square miles? Nay, is not the perpetual and universal recurrence of these peculiarities the best evidence of his perspicacity, and the triumph of his genius? Cannot the English, the German, and the French reader alike recognise among his acquaintance the very man whom the Greek philosopher delineated? and could he who knew human nature so admirably, and sketched it so truthfully, have been astonished at one of its most common phenomena?

But even this is not at all. The writer of the Preface professes to have extended his examination of character over τοὺς τε ἀγαθοὺς τῶν ἀνθρώπων καὶ τοὺς φαύλους, and he proclaims his intention of delineating both. What has become of the first portion? That must have been a singular combination of circumstances which resulted in the loss of every portrait of the former. We may surely say of such a destroying accident, what the Spartan said of the destroying arrow, Πολλοῦ ἀν ἄξιον εἶναι τὸν ἄγρακτον, εἰ τοὺς ἀγαθοὺς διεγίγνωσκε! But the truth is, the missing class never had any existence at all. As has been observed in the Introduction, from the very necessity of the case, Theophrastus could only deal with the morbid anatomy of our moral nature. His speci-

mens could only be nosological. But this the scribe, who was kind enough to furnish him with a preface, did not perceive, and he has betrayed himself by his obtuseness.

I pass over the childishness of anticipating any serious reformation in morals from the publication of these "memorials" and "examples" of delinquency. One who knew men well, as Theophrastus, must have also known that books do not make them much better. The observation is very fit for the common-place book of a Scholiast; it would never have been made by one of the most accurate students of human nature that the world ever saw.

Finally, we learn from Diogenes Laertius that Theophrastus died at the age of eighty-five, nor is there the slightest ground for impugning his statement. The writer of the Preface makes him publish his "Characters" in his hundredth year. But, adds Hottinger, Theophrastus has been made to say and do so much more than he ever did say and do, that we need feel no surprise at his editing a work fifteen years after his death.

There is only one ground upon which the genuineness of the Preface can be defended, viz. that Theophrastus wrote it in his second childhood. Nast, accordingly, has adopted some such view. He may believe that the "mighty" had thus "fallen." "Credat Judæus Apella: non ego." Besides, as Hottinger has shewn, the Preface must have been of the same age as the "Characters;" and what signs of decrepitude and dulness are to be found in them?

Upon the whole, there seems little reason to doubt that this Preface is the work of some pedantic editor, whose interpolations and improvements may perhaps be traced elsewhere.

τῆς Ἑλλαδος.] Cas. perceiving the absurdity which we have noticed, wished to read *τῆς πόλεως* and *τῶν πολίτων*. This alteration was, however, too great even for him, and he subsequently retained the reading of the text, preferring to explain *τῆς Ἑλλαδος* by *Athens*, and *τῶν Ἑλλήνων* by the *Athenians*. But even if this were admissible, the absurdity would be little less. Who, as Hottinger observes, is not aware that in a capital city every possible variety of manners and character may be observed? Ast also admits the folly of the remark.

ἔτη ἐννενήκοντα.] Even those who admit the genuineness of this Preface, are constrained to suppose that the present words were interpolated by a grammarian who desired to explain *ἐκ πολλοῦ*.

Diogenes Laertius explicitly states that Theophrastus died at the age of eighty-five. Casaubon first corrected the text of the "Characters" to correspond with this statement. He was subsequently inclined to do exactly the reverse. It seems clear that there existed among the ancients a floating tradition concerning the longevity of Theophrastus. Ast quotes Tzetzes, Chiliad. ix. 296.:

Θεόφραστος συνέγραψε πάλιν τοὺς χαρακτῆρας,
ἐτῶν ὑπάρχων ἐκατὸν, παρέξ ἐνὸς καὶ μόνου.

And Cicero, Tusc. Quæst. iii. 28. : "Cum expletis centum et septem annis se mori cerneret, dixisse fertur, se dolere, quod tum egredereetur e vitâ, quando sapere cœpisset." This is, as it seems to me, nothing more than the story told of his death and last words by Diogenes Laertius, with a slight variation: 'Ημεῖς γὰρ ὅπότερ' ἀρχόμεθα ζῆν, τότερ' ἀποθνήσκομεν.—Lib. v. cap. ii. 41. Professor Brandis, in his elaborate article (see Dictionary of Biography), leaves the duration of Theophrastus' life a matter of uncertainty. It is improbable, however, that the writer of the Preface should not have heard of his longevity, and consequently we have it in the shape of ninety-nine years.

Toύς τε ἀγαθούς.] See what has been said in the preliminary remarks. Strange to say, the idea that these ἀγαθοὶ χαρακτῆρες are lost, or were meant to be written, has been maintained by respectable critics. See Cas. Proleg. p. 9., and Schneider, p. 75.

Kατὰ γένος.] The critics are at issue concerning the meaning of these words. Some, with Fischer, explain "Exponam tibi singulatim de singulis generibus virtutum et vitorum," meaning, I suppose, "not a general treatise on virtues and vices, but separate specimens of each sort." Schneider says that the χαρακτῆρας, being not "κατὰ γένος, digestos, sed ordine dispersos; ideo licere mihi aliquid in vulgarem ordinem existimavi." He seems, therefore, to have had an idea that the words κατὰ γένος referred to the arrangement of the "Characters" in order. Hottinger has "nach ihren verschiedenen Arten,—after their several sorts." Ast, more correctly, I believe, explains "in universum, generatim—ad mores exhibendi rationem spectat; exponam de morum generibus utriusque (et boni et mali) propriis generatim; h. e. ita ut non singulos vel certos quosdam homines (quod poeta comicus facit) exhibeam, sed hominum mores in universum (igitur nullâ ratione habitâ singulorum iis præditorum hominum) exprimam," i. e. not either de-

lineations of individuals, or vague generalities, but representative sketches.

Kαθ' ὅν τρόπον τῇ οἰκονομίᾳ χρῶνται.] Considerable difficulty has also been felt about the interpretation of this phrase. Casaubon has, “*Quomodo rem administrent familiarem.*” Fischer: “*Quomodo virtutes quisque vitiave ostendat et proferat.*” Coray: “*Et je vais vous présenter en général les différentes manières dont ils se comportent dans le commerce de la vie.*” Hottinger: “*Sammt den Handlungsweisen, wodurch jene sich an den Tag legen, schildern.*” I should not myself press the word *οἰκονομία* too much. I understand by it simply “*management,*” and would translate, according to the English idiom, “*the whole economy of their lives.*” Ast, also, who objects to all former translations, if I understand him, means something of the same sort: “*ἡ οἰκονομία, nihil aliud esse potest nisi morum distributio, h. e. (abstractum enim, quod dicitur, pro concreto positum est) mores singulis hominibus distributi, igitur mores diversi singulis hominibus attributi, cujusque proprii — προσκείμενοι.*”

Κατενήνεκται.] Certainly “*Qui ejus mores sint,*” the translation of Casaubon; and that of Fischer, “*quales sint ejus mores,*” do not give any very exact notion of the meaning of this word. Nor is Coray's much better: “*quelles sont ses mœurs et quelle est sa conduite;*” or that of Hottinger, “*Seine Handlungsweise anschaulich machen.*” Ast correctly points out that Schneiders' censure of *παθήματα*, in connection with this verb, is untenable. “*Καταφέρεσθαι autem proprie delabi, vel collabi, in quo morbi significatio est, sec dicitur εἰς πάθος καταφέρεσθαι.*” In this sense we use the word “*determine*”—*a determination of blood to the head, &c.* In modern philosophical language, therefore, this would be, “*the state in which these affections determine.*” It is perhaps unnecessary to add, that, in philosophical language, to *determine* does not mean “*to make up one's mind,*” but to assign a *terminus* or *limit*—to *render definite.* Our vague conceptions of a thing are *determined* by definition.

CHAPTER I.

Περὶ Εἰρωνειας.] “*Cavillatio,*” “*La dissimulation,*” “*Die arge Schalkheit,*” “*Dissimulation,*” “*Dissembling.*” Such are some of

the terms selected by Translators. But this word, as we shall find to be the case with several others, has perhaps no exact counterpart in modern languages. It is employed by the Greeks in a serious as well as a lighter acceptation, embracing every disguise of a man's real sentiments, either by word or deed, and, unlike Dissimulation, is by no means always to be taken in a bad sense. Hence the assumption of an unreal character, the concealment of feelings and emotions, the partial and covert assertion of opinion, affectation of all sorts, praise that is not meant for praise, badinage, every modification of what Mr. Carlyle would call a "sham," most cases of what the English describe by the untranslatable word "Humbug,"— all are characteristics of the *Εἰρων*. It will, perhaps, be most desirable before proceeding any further to compare Aristotle's description of the *Εἰρων*, as that is undoubtedly the source from which Theophrastus derived his conception of the character. It is to be found in Ethic. Nicom. II. 7., *Προσποίησις ἐπὶ τῷ ἔλαττον* [όμοιως ἐν λόγοις καὶ ἐν πράξεσι], and in his more elaborate notice of the *Εἰρων*, IV. 13.: Οἱ δὲ εἰρωνεῖς ἐπὶ τῷ ἔλαττον λέγοντες χαριέστεροι μὲν (τῶν ἀλαζονευομένων) τὰ ήθη φαίνονται οὐ γάρ κέρδονς ἔνεκα δοκοῦπι λέγειν, ἀλλὰ φέγγοντες τὸ ὄγκηρόν· μάλιστα δὲ καὶ οὗτοι τὰ ἔνδοξα ἀπαροῦνται, οἷον καὶ Σωκράτης ἐποίει οἱ δὲ καὶ τὰ μικρὰ καὶ τὰ φανερά προσποιούμενοι βαυκοπανοῦργοι λέγονται καὶ εὐκαταφρονητοὶ εἰσιν. καὶ ἐνίστεται ἀλαζονεία φαίνεται· οἷον ἡ τῶν Λακώνων ἐσθῆτας καὶ γάρ ἡ ὑπερβολὴ καὶ ἡ λίαν ἔλλειψις ἀλαζονικόν· οἱ δὲ μετρίως χρώμενοι τῇ εἰρωνείᾳ καὶ περὶ τὰ μὴ λίαν ἐμποδῶν καὶ φανερὰ εἰρωνευόμενοι χαριέντες φαίνονται.

Now, as Theophrastus was the favourite disciple and the successor of Aristotle in his philosophical chair, and as Aristotle has originated the discussion of these and similar characters in his Nicomachean Ethics, it is perhaps desirable, once for all, to state the Peripatetic doctrine, that the reader may himself decide how far it illustrates and explains our Author's treatment of his subject. The Peripatetics therefore held, as is well known, that virtue or excellence, *ἀρετή*, is always a habit in a mean state, *ἔξις ἐν μεσότητι οὐσία*. Aristotle having stated and proved this point, with respect to some of the more important moral virtues, proceeds (Eth. IV. 12.) to speak of those whose subject-matter consists, as he expresses it, *ἐν ταῖς ὁμιλίαις καὶ τῷ συζῆν, καὶ λόγων καὶ πραγμάτων κοινωνεῖν*. Of these habits, the mean or excellence, as Aristotle says, has in Greek no name; nevertheless, he describes it as the virtue *καθ' ἡν ἀποδέξεται ἀ δεῖ καὶ ὡς δεῖ, ὁμοίως δὲ καὶ δυσχερανεῖ*. He considers it most like *φιλία*, but it differs from *φιλία*, *ὅτι ἄνευ παθοῦς ἔστι καὶ*

τοῦ στέργειν οἵς ὄμιλεῖ· οὐ γάρ τῷ φιλεῖν η̄ ἔχθαιρειν ἀποδέχεται ἔκαστα ὡς δεῖ, ἀλλὰ τῷ τοιωτος εἶναι, ὄμοιως γάρ πρὸς ἀγνῶτας καὶ γνωρίμους καὶ συνήθεις καὶ ἀσυνήθεις αὐτὸς ποιήσει, πλὴν καὶ ἐν ἐκάστοις ὡς ἀρμόζει. From this virtue, then, there are necessarily many deviations, and if the principles laid down in the Introduction be correct, they present the exact and appropriate examples for mimetic illustration. One of these deviations is here portrayed, and the portraiture is in accordance with the outline already given by Aristotle, and quoted above. It is, I think, of importance to remark this; for as the term *εἰρωνεία* is of such very wide application, it becomes desirable to determine the limits within which we are to accept it in the present sketch. Aristotle, has for instance, in one place, made *εἰρωνεία* almost a virtue, and described his pattern-man as an *Εἰρων*. Παρόησιάστης γὰρ [οἱ μεγαλόψυχος] διὰ τὸ καταφρονεῖν διὸ καὶ ἀληθευτικός πλὴν ὅσα μὴ δὶ' εἰρωνεῖαν, εἰρωνα δὲ πρὸς τοὺς πολλούς. It is an *Εἰρων* of a different stamp whom Theophrastus would depict. I know not whether I can better describe him than in the words of Hottinger. "Such people," he says, "are not common. They are the cabinet pictures in a moral portrait gallery. They are cold as ice in temperature; cunning, shrewd dissemblers, who come into the world labouring under a moral obliquity, and who are alive to nothing save the pleasure of humbugging every one with whom they meet. They assume the guise of honesty and simplicity; not, indeed, so much for the purpose of entrapping their victims—such an expedient would be unworthy of their genius, but in order entirely to disarm their adversaries. They laugh heartily at that good-humoured honesty which believes them to be really what they pretend, and despise the wise for doubting at all about it. To make fools of the guileless and simple is to them an exquisite pleasure; and the consummation of their triumph is, that every one regards them as cheats, and yet no one dares tell them so." This is certainly, as has been observed, entirely the defective phase of the character. The conception of the ancients was much more extended. The Platonic Socrates was of course its great type, and to the pages of Xenophon and Plato the reader must be referred for the most exquisite examples of polished irony. Yet even this did not meet with unmixed approbation, for we learn from Cicero (De Nat. Deorum, lib. 1.), that certain philosophers bitterly censured the *εἰρωνεία* of Socrates, and called its author an Attic Buffoon (*scurrus Atticus*). The Athenians themselves appear to have highly admired and imitated it, for we find Anacharsis in Lucian addressing the

whole nation as *εἰρωνες*. Τοῦτ' ἐκεῖνο ἀρα, he says, ὁ ἐγὼ περὶ ὑμῶν ἡκουον τῶν Ἀθηναίων, ὡς εἴητε εἰρωνες ἐν τοῖς λόγοις. And again he speaks of the *εἰρωνεῖαν* καὶ μνκτῆρα Ἀττικόν. But if we regard the Platonic Socrates as a favourable specimen of the *Εἰρων*, history also furnishes us with others of the opposite stamp. Such a one was Menon, the Thessalian, whose character Xenophon has briefly sketched as, τὸν συνόντων πάντων, ὡς καταγέλων, ἀεὶ διαλεγόμενος (Xen. Anab. II. vi. 23.). Such also the Catiline of Sallust, “cujuslibet rei simulator ac dissimulator.” Horace has sketched the character with his usual elegance —

“Defendente vices . . . ,
Interdum urbani, parcentis viribus, atque
Extenuantis eas consulto.” *Sat. I. x. 12.*

Compare also that most masterly of all historical portraits, the *Tiberius* of Tacitus. It would be by no means difficult to point out illustrations in modern literature, as, for instance, in the works of Goldsmith, Dean Swift, and Jean Paul. Perhaps the most remarkable instance of long and sustained “irony” is to be found in “Knickerbocker’s History of New York,” by Washington Irving. Only one other example shall be noticed, as it is perhaps the last—the exquisite portrait of the elder Caxton. “There was a kind of suppressed subtle irony about him too unsubstantial to be popularly called humour, but dimly implying some sort of jest, which he kept all to himself, and this was only noticeable when he said something that sounded very grave, or appeared to the grave very silly and irrational.”—*The Caxtons*, vol. i.

After a time the word *εἰρωνεῖα* appears to have passed into the hands of the rhetoricians, who employed it exclusively for a figure of speech; and this is the acceptation in which it originally reached our language. The author of the *Rhet. ad Alexand.* thus defines it: *Εἰρωνεία* ἔστι λέγειν τι προσποιούμενον μὴ λέγειν, ἢ ἐν τοῖς ὀνόμασι τὰ πράγματα προσαγορεύειν; and *Tiberius*, an old Rhetorician in *Hesychius*, λόγος ἐκ τοῦ ἐναντίου τὸ ἐνάντιον δηλῶν. *Aelius Herodianus* divides it rhetorically into *σαρκασμός* διασυρμός, ἐπικερτόμησις, κατάγελως, είκασμα, χαριεντισμός. *Ulpian*, in a *Scholium* upon *Demosthenes*, *Olynthiac.* iii. p. 28., distinguishes two kinds of *εἰρωνεία*. ἡ μὲν εὐθὺς ἐπαγόμενον ἔχει τὸν ἔλεγχον διὰ τοῦ λόγου, ἡ δὲ τῶν πραγμάτων, ὅπερ ἔστι παρὰ τῷ Πλάτωνι. So also the Latin writers speak of it rhetorically, e. g. *Cicero de Oratore*, III. 52.: “Illa quæ maximè irrepit in hominum mentes, alia dicentis ac sig-

nificantis dissimulatio, quæ est perjucunda, si in oratione non contentione sed sermone tractatur." And Quintilian, ix. ii. 46. : "In figurâ *εἰρωνείας* totius voluntatis fictio est, apparens magis quam confessa ut illic [in tropo hujus nominis] sint verba verbis diversa, hic sermoni sensus, loci, et tota interim cause conformatio, tum etiam vita universa ironiam habere videtur, qualis est vita Socratis." And again: " *εἰρωνεία* est et cum similes imperantibus aut permittentibus sumus, et cum ea quæ nolumus videri adversariis esse, concedimus iis." The restricted rhetorical sense was, as has been said, nearly universal, until the wider usage was revived among the German critics by Lessing. Attention was called to it in this country by a paper in Blackwood's Magazine (1835), which may be consulted with advantage; and again, by an able article in the Camb. Phil. Museum, vol. ii., from the pen of the present Bishop of St. David's. He revives the distinction drawn, as we have shown, by Ulpian, between *verbal* and *practical* irony, and points out the existence of the latter pre-eminently in the *Œdip. Tyrannus*, and in the other plays of Sophocles.

ως τύπῳ λαβεῖν.] " *Extremis lineis adumbrare*," "to sketch in general outline;" as distinguished from ως ὄρῳ λαβεῖν, where the subject admits of more precise definition: ὄρος being the technical term in the Aristotelian logic for definition. "Ορος· λόγος ὁ τὸ τι ἡν εἰναι σημαίνων. — Aristot. Top. I. iv. So our author, Hist. Plant. I. 6. : οὐκ ἀκριβολογητέον τῷ ὄρῳ, ἀλλὰ τῷ τύπῳ ληπτέον τοὺς ἀφορισμούς.

προσποίησις ἐπὶ χεῖρον.] This is generally considered exactly equivalent to the definition of Aristotle quoted above, προσποίησις ἐπὶ τῷ ἔλαττον, and to mean "an affectation for the worse." Cas. thus distinguishes ἐπὶ τῷ ἔλαττον, "de eo qui omnia minora fingere;" ἐπὶ τῷ χεῖρον, "in pejorem partem." Ast, moreover, remarks upon the absence of the article, which he says changes the meaning of the phrase: ἐπὶ τῷ χεῖρον meaning "in deterius;" ἐπὶ χεῖρον being either simply adverbial, as ἐπὶ πλέον, "amplius," or indicating a design, as ἐπὶ πλέον. Arist. Pol. VIII. v. 20. : οὐχ ὅσον ἐπὶ πλέον, ἀλλὰ καὶ διὰ τὴν ἡδόνην. He accordingly translates προσποίησις ἐπὶ τῷ χεῖρον, "fictio in pejorem partem;" and ἐπὶ χεῖρον, "fictio fraudulenta." Similarly Coray: "Un art de composer ses actions et ses discours à mauvais dessein." And we may observe that Theophrastus illustrates only the unfavourable phase of the character.

λαλεῖν.] This is the reading of most MSS. One has **φιλεῖν**, which Ast adopts. Reiske had conjectured **φιλεῖν δοκεῖν**. I have not given **φιλεῖν** in the text, as, according to a well-known canon of criticism, a very obvious reading is more likely to have been substituted for a difficult one than vice versa. **Λαλεῖν** may, I think, mean “*enter into chat with him*,” as though he were still on terms of friendship and familiarity. So Politian has “*appellare quam odisse malit*.” Ast is, however, right in asserting that **φιλεῖν** and **μισεῖν** may be used in the sense, “*amicè aut inimicè accipere*,” “*to exhibit signs of affection or hatred in the behaviour*.” Just as, a little further on, **ἀγανακτεῖν** means “*to express indignation*,” q. v. Schneider needlessly conjectures **φιλεῖν** **οὐς μισεῖ**.

ἐπέθετο.] “*Non est ἐπιτίθεσθαι inveniri in aliquem, sed tanquam ex insidiis et superiore loco adoriri.*”—*Casaubon*.

ἡττημένοις.] Casaubon well remarks that this word is of very general acceptance, and may refer to defeat in battle, in the public games, or in a lawsuit. “*Latè patet Græcorum vox ἡττα, cui parem Latini non habent.*”

ἐπὶ τοῖς καθ' ἑαυτοῦ λεγομένοις.] Ast considers that in all probability the words **οὐκ ἀγανακτεῖν** are to be supplied, and supposes that the close recurrence of **ἀγανακτοῦντες** has been the cause of their omission. Casaubon also supposes a hiatus, or **ἐπιμονή**. Both editors agree in referring the words to what precedes rather than what follows. In this they appear to be correct, but I do not understand the necessity for supplying another verb. May it not be: “*to have an excuse for those who speak ill of him, and for what is said against himself*.” On **ἐπὶ** with a dative, expressing the ground of any mental affection, see Jelf, Gr. Gr. § 634.

πρὸς τοὺς ἀδικουμένους καὶ ἀγανακτοῦντας.] The junior student should observe that in accordance with Granville Sharp’s important canon, the same persons are denoted by both participles. Tr.: “*those who express their indignation at the injuries which they are receiving from him*.” The canon in question is: “When two or more assumable attributives” (i. e. adjectives, participles, or nouns denoting quality, relation, or condition) “joined by a copulative or copulatives are assumed of the same person or thing, before the first attributive the article is inserted, before the remaining ones it is omitted.” On the theological importance of the canon in such expressions as **ὁ Θεὸς καὶ Σωτὴρ ἡμῶν**, and for ample illustration consult Middleton on the Greek Article, Part I. ch. iii.

At the same time it must be admitted that apparent exceptions to the canon are so numerous as somewhat to shake implicit confidence in its correctness. The matter is one which has not received as yet its full discussion. The important question appears to me to be this. Are the existing violations of the rule to be ascribed to the falsehood or inaccuracy of the grammatical principle upon which it rests? or is the principle metaphysically and grammatically correct, and are the violations of the rule owing to the looseness and rapidity of ordinary discourse, which does not observe grammatical accuracy where the danger of misapprehension is not a practical inconvenience? In conversation we probably should say, "The man and horse," without repeating the article; for there could be no fear of our hearers identifying the two. But in grave and written composition should we say "the Warrior and Statesman," if we meant two distinct persons, Wellington e. g. and Peel? I think not; and therefore in all cases of serious composition, where confusion was possible, I believe that the Greeks, far more accurate thinkers and writers than ourselves, adhered to the principle of the canon. I have been led into these remarks from the assertion of a scholar whose opinion is entitled to the highest respect, that "upon a pinch Granville Sharp's canon always fails." As a *general* rule it certainly does fail, but "upon a pinch," i. e. where its violation would occasion confusion of thought, I myself believe that it *does not* fail.

πράως διαλέγεσθαι.] Compare a modern poet's sketch, exquisitely painted, of the *practical Eïpōn*:

"He was the mildest manner'd man
That ever scuttled ship, or cut a throat;
With such true breeding of a gentleman,
You never could divine his real thought."

Don Juan, canto III. &c.

ἐπανέλθειν.] We may translate "call again," *μαλακισθῆναι*, "*that he is quite knocked up*," or "*not very well*," in a somewhat unusual sense of the verb; but Ast quotes from Alciph. Epist. II. 3. : *ἄδε νῦν ἡπειξέ με μαλακιζόμενον ἐν Πειραιεῖ*. See Cap. VII. note on *μαλακιζόμενων*.

βούλεύεσθαι.] This is the reading of the MSS. Some editors, forgetting the force of the present infinitive, have substituted *βούλεύονται*. It is of course to be translated, "*he is thinking about it*."

ἐρανίζοντας.] On the *ἐρανος*, see Smith's Dictionary of Antiquities, and Buttman's Meidias. The passage itself has been given up by most editors. Ast says: "Plura hic deesse Galeus, Salmasius, et Schneiderus, rectè monuerunt, nam quomodo hæc inter se cohæreant non facilè est intellectu." It is with some diffidence, then, that I propose the following explanation: "To those who come for loans or club-money it's his way to say that he is doing no business, [and when he is really doing nothing in the way of business, he will say that he is]." The difficulty arises from the fact of the last clause being purely parenthetical—something suggested by *πωλεῖ*; and introduced in our author's sketchy way of writing without reference to *δανειζομένονς*, &c. &c. Having said that he is apt to excuse himself on the plea of "trade being bad," he is reminded of another deceit upon the part of the *εἰρων*, who wants, when trade is bad, to blind people by pretending that he is "doing business." The parenthetical nature of the second clause I consider confirmed, if not proved, by the transition to the indicative future *φήσει*: the other construction being, *τοιοῦτος, οἵος φῆσαι* "οὐ πωλεῖν." Accordingly Ast, without a shadow of authority, alters *φήσει* into *φῆσαι*, of which the "vir prætantissimus Schæfer" also approves. I do not attach any importance to Ast's objection, that in this case the phrase ought to be *οὐδὲν πωλεῖ*: for *οὐ πωλῶ* probably became a sort of phrase, or cant expression, like "doing nothing" with our tradespeople. Ast evidently does not understand a grammatical principle of very great importance, which is not sufficiently noticed either in our grammars or lexicons, the formation, namely, of a class of verbs from a substantive and the substantive verb *ἐω, εἰμι*. See Peile ad Agam. 1917.: "An extensive class formed by means of the auxiliary verb *ἐω*, from compound (only?) nouns denoting 'I am,' or 'act in a certain character,' and which therefore, though introducing always a complex idea, are in effect to be considered as simple verbs. Hom. Il. iv. 3.: *νέκταρ ἐψυχόει*, 'poured out nectar as one would pour out wine.' Plutarch. Alc.: *κατοικοφθόρησε τὴν πόλιν*." To these instances I would add *ἐβουκολούμην πάθος*, 650. Agam.; and *σου προξενεῖν*, 722. Eurip. Med.; and again, CEd. Tyr. 1028., *ἴντανδ' ὅρείος ποιμνίοις ἐπεστατοῦν=ἐπιστάτης ήν*. These cases prove, I think, that *ἐψυχοέω=ἐψυχός ἐω*—"I am a cup-bearer," or act as a cup-bearer; originally of wine, and then, wine being lost sight of, of anything: "*κατοικοφθορέω=κατοικόφθορος ἐω*,"—"I am a destroyer of my own substance;" hence as this is the worst kind of spendthriftism, losing sight of the

οἶκος, the term is applied in any bad case: *σωματοφθορεῖν*, *Æsch.* *Agam.* 917. = *σωματόφθορον εἶναι*, to play the “tenderling,” or “*Sybarite*.” * *βουκολέω* = *βούκολος ἔω*, *I am a tender of oxen*. *προξενέω* = *πρόξενος ἔω*: hence *σου προξενεῖν*, i. q. *σου πρόξενος εἰμί*. So again: *βοηθέω* = *βοηθὸς εἰμί*, may be applied in a case where no actual *βοηθεία* took place,—an important distinction, in general altogether overlooked. Applying, then, these principles to the present case, we have *πωλέω* = *πώλης ἔω*, “I am a seller,” “I am doing business.” Cf. *Arist. Equit.* *ἔξ οὐτοσὶ πώλης*, v. 131. It seems possible also that the meaning of *πωλεῖν* in this passage may have something to do with its occasional sense in the Orators of “*letting out the taxes*,” like the Latin “*locare*.” See Hermann’s *Pol. Antiquities*, § 151. 2. on the ten *πωληταί*. The French translator, following Casaubon, understands both clauses to be excuses, though to persons on different occasions, and very paraphrastically renders, “*qu'il ne vend rien, et que sa boutique est toujours occupée par des acheteurs*.”

δόξει μὴ προσποιεῖσθαι.] Some editors read *δείξει*. Some, as *Ast* with a few MSS., omit *δόξει*. *Schneider* would read *ἀντιποιεῖσθαι*: but they do not seem to know that *μὴ προσποιεῖσθαι* = “*to pretend not*.” Compare *οὐ φημί*, “*I say no*.” The peculiarity of this verb appears in the following epigram:

Εἰ λοιδοροῦ τις, ἔὰν ὁ λοιδορούμενος
μὴ προσποιῆται λοιδορεῖται λοιδορῶν.

Cf. *Thuc.* III. 47: *δεῖ δὲ, καὶ εἰ ἡδίκησαν, μὴ προσποιεῖσθαι*, “*to make as if it were not so*.” But *δόξει* will still be inconvenient.

όμολογήσας.] Used in a sense slightly different from that of *όμολογῆσαι* a few lines before; here it means, “*having made an agreement*,” or, “*having admitted something*.” *μεμνῆσθαι*, cf. *Plautus* quoted by *Cas.*:

Mil. *Quando vir bonus es, responde quod rogo.* *Ca.* *Roga quod lubet.*

Mil. *Promisistin' si liberali hanc quisquam assereret manu
Te omne argentum redditurum?* *Ca.* *Non commemino.*

Curculio.

* Had this principle been more fully recognised, so acute and excellent a scholar as the last editor of *Æschylus* would not *have inserted in the text* an emendation like *στρωματοφθορεῖν*, which exhibits so little appreciation either of the poetry of *Æschylus* or the dignity of *Agamemnon*: nor, I think, would *Mr. Conington* have adopted *δωματοφθορεῖν* — a pure conjecture.

σκέψεσθαι.] The MSS. have *σκέψασθαι*, which I at first retained, not feeling satisfied that the indeterminate sense of the aorist has as yet been satisfactorily investigated. On this subject I hope to speak in the appendix. The future is, however, clearly the right tense here, and was the one employed at Athens, as may be seen from Menander, quoted by Casaubon :

Οἱ τὰς ὁρῆς αἴροντες ὡς ἀβέλτεροι
καὶ “Σκεψομαι” λεγοντες! ἀνθρωπος γὰρ ὡν
σκέψη συ περὶ τοῦ δυστυχῆς ὅταν τύχης.

Nostrī (adds Casaubon) dicere solent *J'y penseray*. Translate, therefore, “*that he will think of it*.”

λέγει ἔαντὸν ἔτερον γεγονέναι.] So all the MSS. Ast, however, gives in the text his own alteration, *καὶ λέγειν, Αὐτὸν ἔτερον γεγονέναι*, and pronounces confidently, “sic ni omnia nos fallunt, locum depravatum emendavimus.” Casaubon had explained the words of the MSS., “*Sese etiam alium fuisse dicet*,” or, as the French say, “*Vous me prenez pour un autre*,” meaning that the εἰρων denied his identity, by suggesting that some one else had been taken for him. This meaning it is difficult to extract from ἔτερον γεγονέναι. γίνομαι, it can never be sufficiently impressed on the Tiro, denotes existence only as the result of some previous condition : εἰμι, existence absolutely. Θεός ἔστι is true: Θεὸς γίγνεται or γέγονε is false. Cf. John, viii. 58.: Πρὶν Ἀβραὰμ γένεσθαι, ἔγώ εἰμι. So ἔτερος γέγονα must mean, “*I have become another*” in some way or other; and Casaubon's version, “*that it was somebody else, and not I*,” is obviously inaccurate. Ast accordingly, though he makes no objection on the score of γεγονέναι, accepting the reading of Stobaeus, αὐτὸν, supposes the εἰρων to be speaking of some one else, and interprets, “*It's his way to say of a man, that he has quite changed his ground*,” or “*he speaks very differently from what he did*” (μεθεστηκέναι, qui aliter nunc loquatur, quam antea locutus sit). Schneider, adopting an afterthought of Casaubon's, refers the expression to ἐκπλήττομαι, and interprets “*de statu mentis dejici terrore*,” meaning, I suppose, “*that he had quite lost his wits from terror*”—*that he was in fact a man beside himself*,” and quotes Plautus, Trinummus, I. ii. 123.: “*Verbis paucis quam cito alium fecisti me: alias ad te veneram*.” I think the old reading admits of a correct version, avoiding alike Casaubon's error in rendering γεγονέναι, and Ast's tampering with the text, ἔαντὸν ἔτερον γεγονέναι, “*that he has become quite a changed man*,” or “*reformed character*,” “*a very different sort of*

person from what he used to be;" or simply, "*quite altered his mind, i. e. become another man in his notions.*"

Καταγνῶ.] "*Condemn,*" or "*form an injurious opinion of him.*" On this meaning of *κατά*, derived from its original local notion of "down," appearing in *καταφρονεῖν*, &c., see Jelf, Gr.

ἀλλ' ὅρα—ἢ τοὺς ἔχεις.] I agree with Ast in believing that "this came never from Theophrastus' quiver." It betrays a duller, and perhaps a later hand.

πλοκὰς καὶ παλιλλογίας.] Casaubon explains this: "Vocat πλοκάς, quæ Cicero *involucra et integumenta dissimulationis.*"—De Orat. II. 86. I have been unable to discover the passage. Cicero, however, does speak in reference to Crassus, I. 85. of the "involucra et integumenta ingenii." He also quotes from Ennius, III. 38. :

"Num non vis hujus me *versutiloquas malitias,*"

which seems better to convey the idea. Πλοκάς refers to the "*twisting and turning,*" the "*shuffling*" of his language; παλιλλογίας, to his *self-contradictions* and *recantations*. Πάλιν has the distinct though connected meanings of *again* and *contrary to*: the latter is proper here. Such is its use in Pindar: *παλιγλωσσον δὲ οἱ ἀθάνατοι ἀγγέλων ῥῆσιν θέσαν.*—Nem. I. Compare the force of πάλιν, in *παλινωδία*. I have drawn the attention of *Tirones* to this common usage, as ignorance of it has induced the German translator to suggest *παλιμβολίας*, and to give in his version "*auf Schrauben gesetze Rede!*"

τοὺς ἔχεις.] Compare

Θάσσον ἀν τῆς πλεῖστον ἔχθιστης ἐμοὶ,
κλύοιμ' ἔχιδνης, ἢ μ' ἔθηκεν ὡδὸν ἄπουν.

SOPH. *Phil.* 631.

CHAPTER II.

Περὶ κολακείας.] "*Die Schmeicheley,*" "*La Flatterie,*" "*Flattery,*" "*Adulation.*" In this, as in the former case, the translators have been unable to find a word which fully expresses the original. For *κολακεία* is of extensive application: its development is by no

means confined to words; on the contrary, it is conveyed quite as effectually through the medium of action; and indeed *κόλακεία* indicates a continuous and systematic course of conduct, directed to a definite object, and proceeding upon fixed principles. The *κόλαξ* seems very nearly to represent the well-known Parasite of the New Comedy, of whom we gain very accurate notions, as well from Greek fragments and descriptions, as from the imitations of the Latin dramatists. It will perhaps, however, be better for us to examine his psychological connection with the preceding and the following character, before we make any comment upon his special absurdities. If we again refer to Aristotle, we shall find that the generic idea which pervades these characters, and distinguishes them from the possessor of true *ἀρετή* of social intercourse, is the unreality and insincerity latent in all they say and do. In the Ethics this *ἀρετή* is regarded as a state intermediate between *his* conduct who is rude, quarrelsome, and disagreeable (*ὁ πάσι δυσχεραίνων, δύσκολος καὶ δύσερις*), and *his* who courts popularity by avoiding everything which might be unpleasant to those with whom he associates (*ὁ πάντα πρὸς ἡδονὴν ἐκαίνων, καὶ οὐδὲν ἀντιτείνων, ἀλλ’ οἴμενος δεῖν ἀλυπος εἶναι τοῖς ἐντυγχάνοντιν*). With the former class are connected several characters, of whom we shall hereafter have occasion to speak. To the latter belong two personages: *first*, the "Αρεσκος, treated of in the next chapter; *secondly*, the *Κόλαξ*, or subject of the present sketch. The distinguishing feature of *his* over-civility is, that it arises simply from the desire to curry favour with those whom he considers as profitable acquaintances (*ὁ τοῦ ἡδὺς εἶναι στοχαζόμενος ὅπως ὀφελεία τις αὐτῷ γίγνηται εἰς χρήματα*). The object of the "Αρεσκος, in *his* conduct, we shall see in the proper place. The *Εἴρων* only bears an external resemblance to these two, for his civility does not arise from a desire to be civil. It is merely an instrument which he employs to gratify his sarcastic and satirical nature. It is the disguise in which he lays wait for his victim, or the poison on the weapon, meant to convey a more rankling wound. The *κόλαξ*, it is needless to say, is careful to avoid even the appearance of offence. As every man has his weak side, it is his aim to discover and to approach this, and so carry his patron by storm. But his whole object in the operation is the spoil thereby to accrue to himself. It is this entire devotion to his own interest which renders him nearly, though not quite, identical with the Parasite. I say not quite, for the Parasite is generally devoted to one particular interest, that of his stomach. At any rate, to be a Gourmand is,

according to the conception of the comic poets, a very essential element of his character. See the amusing account of the principles of his profession, given by Peniculus in the *Menæchmi* of Plautus.

I had thus commented on this chapter before the remarks of Hottinger fell under my notice. It gave me much pleasure to find that we entirely agree in extending *κολακεία* beyond mere flattery, and in including within it the notion of "playing the Parasite." The *κόλαξ*, he says, from self-interested motives, devotes himself to be a servile and slavish hanger-on, a client of his patron.

I cannot, however, concur with him in assuming the exact identity of the *κόλαξ* and the Parasitus. In the first place, his reason is not conclusive. Flattery, he says, is not expressed by some of the actions here portrayed, e. g. by picking a flock of wool from a great man's dress, or running forward to announce his arrival when he sets out to pay a visit. Perhaps there may be no verbal flattery, but the tacit tribute of admiration conveyed by such attentions says, quite as plainly as words could have done, "You are a very great personage, and entitled to all possible respect." In the next place, had Theophrastus merely intended what we mean by the term Parasite, he would have given greater prominence to his established stage character for gluttony, wine-bibbing, and the like. Hottinger has devoted the greater part of his Introduction to the elucidation of a point treated of by Plutarch in a distinct work—the difference between the Friend and the Flatterer. I can hardly conceive this necessary, and would rather refer my readers to the admirable remarks of Theophrastus' master, Περὶ Φιλίας, Nic. Eth. VIII. IX. We may, however, borrow from Hottinger his excellent illustrations of *κολακεία*. One of the courtiers of Philip of Macedon always wore a shade over his left eye, and limped about the room, because his master had lost his sight from an arrow, and had been wounded in the leg. Because Dionysius of Syracuse was short-sighted, his followers groped about as though they could not find the dishes on the dinner-table. Not less amusing is the anecdote related of the perspicacity of Count Grammont. Upon his entering the room where Louis XIV. was engaged amid his courtiers in a game at trik-trak, the king referred to his decision some point of the game which he was disputing with his adversary. Grammont, without hearing it, at once pronounced him wrong. "How can you know yet, before you are told?" said the king. "Eh, sire," answered the Count, "ne voyez-vous pas que pour peu que la chose eût été seule-

ment douteuse, tous ces messieurs vous auroient donné gain de cause ?”

δημιλία.] “Latè patet vox δημιλία et ea omnia fermè complectitur quæ in vitæ quotidianæ usu solent accidere.” — *Casaubon*. The best exemplification of the character is to be found in the Parasitus of Greek comedy, and his counterpart in Plautus.

συμφέρονσαν.] See Aristotle, quoted above. “Οπως ὠφελεία τις αὐτῷ γένηται, the great point which distinguishes him from the Αρεσκος, Char. III.

ἀποβλέπουσιν εἰς σέ.] So the earlier MSS. Some of later date have πρὸς σέ, which is adopted by Schneider and others, upon the authority of Fischer, who erroneously contends that the Greeks do not construct ἀποβλέπω with εἰς. See, to the contrary, Thucydides, III. 58. : ἀποβλέψατε ἐς πατέρων τῶν ὑμετέρων θῆκας; and Xen. Anab. VII. 14. : ἀποβλέπων εἰς τοὺς πολεμίους καὶ τοὺς φίλους; and also the simple verb, Arist. Aves, 305. : καὶ βλέπουσιν εἰς σε κάμε. We have, in a well-known instance, ἀποβλέπτος παρθένοις μετά (Eurip. Hec. 355.), without either preposition. Perhaps the distinction is, εἰς merely means, “*turning the eyes in the direction of the object*,” while πρὸς gives a notion of *some dependence placed upon, or aid expected from it*. See accordingly, Demosthenes (Bremi), p. 113. 11. : εἰς Φωκαίας ὡς πρὸς συμμάχους ἐπορεύετο. We may remark that ἀποβλέπειν derives this meaning from the idea of turning our eyes *away from all other objects* to the one specified.

οὐδεὶς γλγνεται πλὴν ἢ σοὶ.] The old reading restored by Ast. Schneider, with several others, had given πλὴν σοὶ, not recognising the idiom πλὴν ἢ. But Ast quotes from Plato, *Apol.* ad fin. ἀδηλον πάντι πλὴν ἢ τῷ θέῳ. To which we may add, Οὐ γάρ ἀνθρωπον ὑγάπαει ὁ ἱατρείων πλὴν ἀλλ' ἢ κατὰ συμβεβηκότες, ἀλλὰ Καλλίαν, ἢ Σωκράτην.—Arist. *Metaphysics*, lib. I. c. 1.

Ηὔδοκιμεῖς.] Sic libri veteres: εὐδοκιμεῖς alii. Translate “*You were in high repute*,” “*You were spoken of in high terms*.” Cf. εἶπεν εὐδοκιμήσας, cap. Περὶ Λαλίας.

ἐν τῇ Στοᾷ.] From the presence of the article, we may perhaps conclude that the Poecile is meant, as Coray says. But the στόά may have been in a private house. See Plato, *Protagoras*, c. 7.;

and Aristoph. *Eccles.* v. 14., where the *στόαι* seem to have served the purpose of store-rooms. The reader may see them delineated in the plan of an Athenian house, given in Bekker's *Charicles* (Eng. Trans.), p. 216. I am inclined to think that the Stoa here meant was the large Piazza in the Piræus. See Thucyd. viii. 90.; and Aristoph. *Acharnians*, v. 548. See note, *Περὶ Λογοποίας*, c. 6.

κατενεχθῆναι.] The reading of the MSS., which Casaubon ingeniously explains to mean, “that all came down as naturally and inevitably to his name as heavy bodies do to earth by the force of gravitation.” The conjecture of Hottinger, *ἀνενεχθῆναι*, accepted by Ast as “unicè vera,” certainly seems better to accord with *ἀρξαμένον*; but as it is *only a conjecture*, I have not given it admission into the text. The objection of Ast, that *καταφέρεσθαι* can signify nothing but “*deferri et incidere in rem malam*,” I believe to be untenable. It is used by Herod. i. 93., iii. 106., v. 101., to denote the natural action of a river in bringing down gold dust with its stream, and may be employed metaphorically here. Cf. *ἐπὶ τὸ αὐτὸ ἐμὸι κατενεχθήσῃ*, *Περὶ Λαλιάς*, and Preface ad finem.

καὶ ἀλλα τοιαῦτα λέγειν.] As the infinitive stands without any direct government, several Editors have suggested, and some accepted into the text, *λέγων*, in which they are supported by one MS. of late date, which exhibits *λέγον*. Schneider also proposes *ἄμα*, and accordingly Hottinger translates the text as *ἄμα τοιαῦτα λέγων*. Ast suspects interpolation. If the words came from Theophrastus, they probably are owing to his familiar style, in which he mentally supplies, and expects his readers to supply, his favourite *τοιοῦτός τις οἶος*. Something of this sort must have been the origin of the Lat. infinitive, explained in our grammars by “*subauditur incipiebat*.”

ἀφελεῖν κροκίδα.] The practice appears to have been so common that the Greeks had a special name for it—*κροκνλεγμός*, explained by Hesychius, *Τὸ κολακεντικῶς τὰς κρόκυδας ἀπολέγειν τῶν ιματίων*. Cas. adds, “*Videntur et caudas leporum soliti secum gestare, ut præsto esset, quo oculos senum lippientium κολακεντικῶς abstergerent.*” Aristophanes, as might be expected, confirms and illustrates our Author. See, for instance, *ἰδοῦ δέχον κέρκον λαγῶ τῶφθαλμῶ περιψῆν*.—*Equit.* v. 852. And again, *ἀπομυξάμενος ὡδῆμ’ ἐμοῦ πρός κεφαλὴν ἀποψῶ*. Cf. also, v. 953. Casaubon quotes Ovid, *Amorum lib. iii. ii. 41.*

“Dum loquor alba nigro sparsa est tibi pulvere vestis,

Sordida de niveo corpore pulvis abi.”

De Arte Amandi, lib. i. v. 149.

Προσαχθῆ.] So most MSS. A few have *προσηνέχθη*, from which Casaubon in margine *προσενεχθῆ*, the reading adopted by Ast. I have not seen sufficient cause for disturbing *προσαχθῆ*. Casaubon's own note is, “Fortasse *προσαραχθῆ* ut de vento impetuoso intel-ligatur. Sed et *προσαχθῆ* et *προσενεχθῆ* legi potest.”

Πολιων, κ. τ. λ.] That this was a common practice, we may gather from Aristophanes :

Ἐγὼ δὲ τὰς πολιάς γέ σου 'κλέγων, νέον ποίησω.

Eq. v. 904.

ἀκούοντος.] “Sic Cod. Gall. i. 2., Paris, 1083, 2977, et 1916. Similiter Cod. Florent. *ἀκούοντο*, reliqui libri veteres quum editi-tum scripti exhibent *ἀκοντος*”—Ast. Since *ἀκούοντος* has respectable authority, I have admitted it into the text as by far more graphic, and consequently more like Theophrastus than *ἀκοντος*. Besides, *ἀκοντος* resembles the alteration of an obtuse transcriber, who did not at the first sight discover the meaning of *ἀκούοντος*, “*in his own hearing.*” Casaubon aptly illustrates from the *Adu-latores* of Eupolis :

Καν τι τυχῆ λέγων ὁ πλού—
—ταξ, πάνυ τοῦτ' ἐπαινῶ,
καὶ καταπλήττομαι, δοκῶν
τοῖσι λόγοισι χαίρειν.

— *Athenaeus*, vi. 30.

The reader need hardly be reminded of Messrs. Pike and Pluck, in the works of Dickens.

εἰ παύσεται.] “Librorum ferè omnium scriptura est—εἰ παύσεται in quo merito viri docti offenderunt”—Ast. Then follow various conjectural emendations. I allow *εἰ παύσεται* to stand until something more definite be learnt concerning the etymology, and consequently the meaning, of *εἰ*. I had always, in common with some others, considered it as the dative of the relative; and the appearance of Mr. Kenrick's letter to Dr. Arnold (Appendix to *Thuc.* vol. iii.) seems to me to make out the point. “The etymology which I propose,” he says, “is to derive *εἰ* from the dative

feminine of the relative, which, of course, before the introduction of the long vowel, would be written HEI, or, if we suppose an unaspirated form of the relative, of which I think I can show other traces, EI. *ει*, then, according to my view of it, is a case of the relative, and is equivalent to ‘*in what circumstance*.’” He proceeds to give several instances, and among them, *φόβος ει πείσω δέσποιναν ἐμάν*, where only one case is expressed, the case of persuasion. Though we should undoubtedly have expected *ἔαν παύσηται* for these reasons, I have not regarded it impossible that *ει παύσεται* should be *in the case*, or *under the circumstance* of his being about to make a pause. Compare the common meaning of ἀναπάνομαι and ἀνάπανσις.

σκώψαντι ψυχρῶς.] “*Made a frigid joke.*” Here some MSS. exhibit πικρῶς, which seems to me to illustrate the substitution of ἄκοντος for ἄκονυντος, both readings arising from the dulness of the transcriber.

αὐτός.] “*The great man himself.*” The *ἀντὸς ἕφα* of the Pythagoreans will at once occur to the reader. The use of *ἀντὸς* is somewhat similar in Aristophanes :

Φράσον . . . αὐτὸς ὡς εἰσέρχομαι.

Ranæ, v. 488.

And more particularly :

*ΣΤ. Φέρε τίς γάρ οὗτος οὐπλι τῆς κρεμάθρας ἀνήρ ;
ΜΑΘ. Αὐτός. ΣΤ. Τίς αὐτός ; ΜΑΘ. Σωκράτης.*

Nubes, v. 218.

Protagoras, also, is so called by his own door-porter, *οὐ σχολὴ αὐτῷ*. See the very graphic prelude to the Protagoras, which so well illustrates Plato’s dramatic powers. We may also compare the Scotch use of “*himself*” for the master of the house.

νεόττια.] Ast : “*digni patre pulli*,” “*their father’s own chicks.*” That the idiom corresponds pretty nearly to our “*chips of the old block*,” is, I think, clear from a comparison of passages. See, for instance, Aristoph. :

Πέρδεξ γενέσθω, τοῦ πατρὸς νεόττιον.

Aves, v. 766.

Κρηπίς.] L. and S. Lexicon gives the primary meaning, “*a boot for a man*,” the second, “*a basement*,” or “*a foundation*.” Ought they not to be inverted? The first meaning seems to be

“anything laid as a foundation or support.” Hence, in Herodotus, the *κρηπίδες*, are “*river walls*,” “*quays*,” on the Euphrates. Polybius employs the word in the same sense. Then it is used for any basis, as, *κρηπίδα σόφων ἐπέων*.—Pind. Pyth. iv. 245. And also by the Philosophers, ἡ ἐγκρατεία ἀρετῆς *κρηπίς*. Then, “*a strong-soled soldier's boot*,” as that on which his bulk is supported. Theoc. Adoniaz. v. 6.: Παντῆς *κρηπίδες*. Latin, *crepido* or *caliga*.

Προσήγγελκα.] This is the reading of all MSS. The Editors generally give *Προήγγελκα* from Casaubon's emendation. As it does not appear that the sense “*I have announced you to him*” is incompatible with *Προσήγγελκα*, I have not ventured to remove it from the text. The Flatterer performs a servile duty for his patron :

“Vernaliter ipsis
Fungitur officiis.” HOR.

The slaves who usually discharged it were called *Προκαταγγέλτορες*, and by the Latins, *Anteambulones*. Vide Martial.

τὰ ἐκ γυναικείας ἀγοράς.] According to Casaubon. We learn from Pollux, II. 10., that a particular part of the Athenian *Ἄγορά* was called the *γυναικεία ἀγορά*, where eatables, earthenware, and such things were sold. To be seen engaged in traffic here would naturally be derogatory to the dignity of an Athenian citizen. But the *Κόλαξ* was ready to perform the most menial duties (*διακονῆσαι*), and to execute commissions in the market for the lady of the house with a zeal that never stayed to take breath (*ἀπνευστί*).

παρακείμενος.] So one MS. (the Oxford). For *παραμένων*, the reading of most of the others. Ast conjectures, and I think rightly, that the transcriber, as frequently happened, omitted the middle syllable in *παρακείμενος*, and wrote *παράμενος*, for which *παραμένων*, an obvious correction, was afterwards substituted. *Παρακείμενος*, of course, means “*sitting beside you at dinner*.” So, too, the French translator, “*Placé à côté de vous*.”

οὐ μαλακῶς ἐσθίεις.] “*Sic libri veteres, et editi et scripti.*”—Ast. The passage has not, however, escaped the rage for emendation. Most Editors have accepted Casaubon's conjecture: *ὡς μαλακῶς ἐσθίεις*, which he translates “*Ut molliter comedis.*” Fischer rather better, “*Lautos vero cibos!*” i. e. “*What a capital table you*

keep!" Coray: "*Vous mangez sans appétit.*" There seems little doubt, however, but that Ast is right in retaining the reading of the MSS., and translating *οὐ μαλακῶς "nicht bequem."* The words refer to the sofa on which they are sitting, and mean, "*You are not sitting comfortably at your dinner.*" This exactly corresponds with the graphic touches which follow *μὴ ριγοῦ;* καὶ εἰ ἐπιβάλεσθαι βούλεται. Ast also refers, in confirmation, to such phrases as *Μαλακῶς καθίζειν* (Xenoph. Hist. Græc. iv. i. 30.); *Μαλακῶς καθεύδειν* (Memor. Soc. II. i. 24.).

καὶ ἔτι περιστεῖλαι αὐτόν καὶ μὴν ταῦτα λέγων, κ.τ.λ.] This is the reading of the MSS., with which all Editors, excepting Fischer, have been dissatisfied. Accordingly, the emendation of Reiske has obtained possession of the text: καὶ ἔτι ταῦτα λέγων περιστεῖλαι αὐτόν. But the question in this and all similar cases is not, Can we *improve* the reading of the MSS.? but, Is the reading of the MSS. intelligible? Fischer has translated "*Sed ipse continuo eum amicit.*" To which Ast objects: "*Quasi ἔτι 'continuo' sit, et αὐτόν ad parasitum referatur, tunc enim deberet esse αὐτός.*" But, "*pace tantorum virorum,*" neither is necessary. "*Ἔτι* is simply "*moreover,*" and *αὐτόν* is not the Parasite but the Patron. "*He asks, and moreover covers him:*" "*he not only asks whether he shall cover him, but does it too.*" There is no force in the objection that it ought to be *πρόσετη.* The full expression is, *πρὸς τούτοις, ἔτι*, as in Sophocles, Phil. 1339.:

'Ος δεῖ γενέσθαι ταῦτα, καὶ πρὸς τοῖσδε ἔτι, κ.τ.λ.

And abundant examples of *ἔτι* as "*moreover*" may be found in any index.

προσπίπτων.] Here again "emendation" was too tempting for even so great a scholar as Valckenaer to resist, who accordingly conjectures *προσκύπτων*, received by Hottinger. But, as Ast rightly observes, *προσπίπτων*, "*procumbens ad aures*" multo gravius est quam *προσκόπτων*, "*ad aurem se inclinans.*"

Εἰς ἐκείνον ἀποβλέπων.] See what has been said above.

Τὰ προσκεφάλαια.] Ast appropriately quotes Ovid, Art. Amat. I. 160.:

"Parva leves capiunt animos, fuit utile multis
Pulvinum facili composuisse manu."

τὴν εἰκόνα δροῖαν εἶναι.] Which of course, after the manner of portrait painters, was highly flattered. “Nam hoc quoque adulatio-
nis genus olim usitatum fuit: Lucianus ὑπὲρ τῶν εἰκόνων.
Sunt, ait, qui non ἐν ἐπαίνοις tantum, sed etiam in γραφαῖς τὰ
δροῖα κολακεύεσθαι τε καὶ ἔξαπατᾶσθαι θέλοντι.”—Cas.

In addition to this sketch, Theophrastus also wrote a treatise *Περὶ κολακείας*, which is quoted by Athenaeus, lib. vi. The reader who wishes still further to study the ideas of the ancients upon the subject of *κολακεία*, will find much that is amusing in Plutarch's Tract upon the difference between Friendship and Flattery.

CHAPTER III.

Περὶ Ἀρεσκείας.] “Blanditia,” “Comitas,” “Placentia,” “L'envie de plaisir,” “Le Complaisant,” “Le Courtisan,” “Die Gefälligkeit,” “Die Gefallsucht,” “Der Höfling,” “The Affable,” “The Over-polite,” “The Courtier.” These various attempts upon the part of translators will show that the Greek term *Ἀρεσκεία* has no exact counterpart in other languages. All these expressions either fall short of, or extend beyond the idea which they are intended to represent. There is not, however, much difficulty in determining it from the observations of Aristotle quoted in the last chapter. There we saw that the *ἀρετή* of behaviour in social life was a mean state between neglect of the feelings of others (*δυσκολία*) and too much attention to the feelings of others (*ἀρεσκεία*); and that as the *δύσκολος* contradicted people in everything, and felt no compunction at causing pain, so the *ἀρεσκος* never ventured upon contradiction, and tried to please every body in every thing (*πάντα πρὸς ἡδονὴν ἐπαινοῦντες καὶ οὐθὲν ἀντιτείνοντες*). The latter character has two phases; *first*, that of those who act thus from selfish and mercenary motives, the *κολακεία* of the last chapter; *second*, that of those who are only influenced by a desire to make themselves as agreeable as possible to every body, sometimes from amiable feelings, sometimes from moral weakness of character: *οἰόμενοι δεῖν ἀλυποι εἶναι τοῖς ἐντυγχανοῦσιν . . . οἱ τὸ ἡδεῖς εἶναι στοχαζόμενοι μὴ δι' ἄλλο τι.* The latter character is the “*Ἀρεσκος* described in this chapter. Aristotle again employs the term ix. 10. to denote Popularity hunters: *οἱ δὲ πολύφιλοι, καὶ πᾶσιν οἰκείως*

ἐντυγχάνοντες οὐδένι δοκοῦσιν εἶναι φίλοι, πλὴν πολιτικῶς, οὓς καὶ καλοῦσιν ἀρέσκους. It appears from Athenæus, as quoted by Casaubon, that as ἀρέσκεια was the more favourable phase of the character, the κόλακες affected the name of ἀρέσκοι rather than their own: ταυτὴν δὲ τὴν κολακέαν τινες ἐκτρεπόμενοι τοῦνομα ἀρέσκειαν προσαγορεύουσιν, ὡς καὶ Ἀναξανδρίδης ἐν Σαμίᾳ.

Tὸ γὰρ κολακέύειν γῦν ἀρέσκειν ὄνομ' ἔχει.

— *Athen. vi. 16.*

The Latins appear to have expressed ἀρέσκεια by *Placor*, *Placentia*. Casaubon quotes Cicero de Petit. Consulat.: “Opus est magnopere *blanditiā* quæ etiamsi vitiosa est, et turpis in cæterâ vitâ, tamen in petitione est necessaria; etenim cum deteriorem aliquem assentando facit, improba est, cum amiciorem non tam vituperanda.” c. 2., — a species of morality not confined to Cicero, or canvassing for the consulate. Hottinger, I find, complains that the definition of ἀρέσκεια is much too vague, and that, in fact, it would do equally well for κολακέα. To this, however, I must demur. He seems to forget that κολακέα is described as positively αἰσχρά, though συμφέρουσα τῷ κολακένοντι; on the other hand, ἀρέσκεια is an ἔντευξις ἡδονῆς παρασκευαστική, and is only οὐκ ἐπὶ τῷ βελτίστῳ, a distinction which exactly corresponds to that taken by Aristotle in the passage above quoted. He is, however, right in asserting that it is the *object*, and the *means* of effecting the object, which distinguish the two, though he does not seem to be aware that he was only repeating the language of the Nicomachean Ethics. Had he referred to the points of contrast there laid down, he might, perhaps, have spared several pages of his Introduction. I will, however, translate a few of his remarks, as they expand and illustrate those already made. “The Flatterer,” he says, “can do every thing which the Courtier does, but the reverse is by no means the case; and what both equally do, each does generally in his own way. The object of the Flatterer is the satisfaction of his own interest; the object of the Courtier is the satisfaction of his vanity. The one courts the money or the table of the rich, or the influence of the powerful; the other favour and applause. And as all can give him these, so is his demeanour alike to all. To all he is friendly, accommodating, urbane, and principally to those whose approbation flatters him most. The Flatterer plays *his* part upon a narrow stage. He revenges himself (for the humiliation which at other times he is obliged to

practise) upon those from whom he has no expectations, by pride and insolence of demeanour ; and for the sake of flattering his patron, he does not scruple to show himself coarse and insulting to other people." He goes on to say that the two differ as much in their method as in their object ; the great distinction being, that although both employ exaggeration and untruth, yet the Courtier does it unwittingly ; he believes what he says at the time ; he deludes himself. The Flatterer, on the contrary, is conscious of his own insincerity ; he is a deliberate liar from a selfish motive ; and all the time heartily despises the man whom he succeeds in deceiving. Even when their behaviour seems exactly to coincide, it springs, in reality, from two distinct sources. Witness their way of treating the children. The "Αρεσκος is content to show his complaisance by playing with them : the Κόλαξ purchases toys for them, knowing full well that he thereby makes a profitable investment of his money, and one which will yield to him a safe return.

ἐπὶ τῷ βελτίστῳ.] This seems to mean, "*not for the best of objects*," and to convey a modified censure as compared with the *ἐπὶ χειρού*, and the *αισχρά* in the preceding characters. And this, too, agrees with Aristotle, who, as we have seen, places the "Αρεσκος much above the Κόλαξ. The French translator gives "*aux dépens de la vérité*." The German more in accordance with our sense : "*Diese moralische Schwachheit besteht in einem nicht aus der lautersten Quelle fliessenden Bestreben, im Umgange sich jedermann so angenehm als möglich zu machen.*" As this, I think, is wrong as he supposes these Editors to be. He connects *ἐπὶ βελτίστῳ*, not with *ἐντενέεις*, but with *παρασκευαστική ἡδονής*, and translates "*voluptatem alteri creans ipsi non optimam.*" But is it not more philosophical, and more in accordance with the practice of our author, to define a characteristic with reference to its connection with the person exhibiting it, than to its effect upon others ?

θαυμάσας.] "*Having made his compliments*," or "*paid his respects*,"— "*Seine Ehrerbietung bezeigen*" (Hottinger). Compare Hom. Od. xvi. 203. :

*Τηλεμαχ' οὐ σε ἔοικε φίλον πατέρ' ἔνδον ἔοντα
οὐτε τι θαυμάζειν περιώσιον, οὐτ' ἀγάσθαι.*

and more frequently in later writers, as Eurip. Hipp. v. 98. :

Οὐδεὶς μ' ἀρέσκει νυκτὶ θαυμαστὸς Θεῶν.

The Latins appear to have used *miror* and *admiror* in the same sense. Virgil, *Georg.* iv. 215.; Horace, *Od.* iv. 14. 43. It would, perhaps, be scarcely necessary to notice this usage, had not ignorance of it inflicted upon us ἀσπάσας· θωπεύσας· θάλψας, as emendations for θαυμάσας. Cas. furnishes illustrations from SS. the LXX. translation of Leviticus, οὐ δὲ μὴ θαυμάσῃς πρόσωπον δυνάστον, xix. 15. [Cas. refers to cap. xxi., but erroneously], and Apocalypse, S. Joannis, xiii., ἐθαύμασεν δλη ἡ γῆ ὀπίσω τοῦ θηρίου [Cas. quotes it ἐθαυμάσθη ἐν δλῃ τῇ γῇ ὀπίσω τοῦ Κυρίου].

ἀμφοτέραις ταῖς χερσὶ.] The expression is elliptical, as though it were, ἔχων ορ κατέχων ταῖς χερσὶ μὴ αφίεται.

ἔτι ἐπαινῶν.] “*With compliments still upon his lips.*” Ast thinks that his emendation ἔτι τι aitῶν, “*ihn noch um etwas bittend,*” is a wonderful improvement. Judicet lector.

κοινός.] “*Æquus,*” “*a fair man,*” “*not more on one side than the other,*” “*impartial.*” So the Plateans to the Lacedæmonians. (Thuc. III. 53.): ὑμᾶς μὴ οὐ κοινοὶ ἀποβῆτε τεκμαρόμενοι.

καὶ τοὺς ξένους δὲ εἰπεῖν. I need not, in the present state of Greek scholarship, stop to prove with Ast the legitimacy of this construction, and the consequent irrelevance of Casaubon’s conjecture πρὸς τοὺς ξένους. I understand the whole to refer to those ξυμβόλαιαι δίκαι (Thuc. I. 77.), or as they are called in the Orators, δίκαι ἀπὸ ξυμβολῶν, which were so great an offence to the allies, though esteemed a condescension by the Athenians themselves. I transcribe part of Göller’s useful note ad Thuc. I. 77., “*Tria opinor causarum ἀπὸ ξυμβολῶν genera distinguenda sunt: inter cives Atticos et peregrinos: inter cives Atticos et socios, sive liberos sive non liberos; denique sociorum utriusque conditionis inter socios. Causæ sociorum per excellentiam δίκαι ἀπὸ ξυμβολῶν appellabantur, quia ordine singulis annis agebantur et statis temporibus Athenis transigebantur. Ineunte bello Pelop. tres tantum sociæ, eademque liberæ civitates manebant.*”

σύκον δόμοιότερα.] Colloquially and therefore elliptically expressed for δόμοιότερα εἰναι τῷ πατρὶ, ἡ σύκον σύκφ. Casaubon refers to Cicero ad Att. Epist. IV. 8.:

Σύκφ μὰ τὴν Δήμητρα σύκον οὐδὲ ἐν
οὐτῷ δόμοιον γέγονεν.

τοῖς μὲν συμπατίζον.] Casaubon aptly cites Juv. v. 141.:

“Sed tua nunc Mycale pariat licet, et pueros tres
In gremium patris fundat simul; ipse loquaci
Gaudebit nido; viridem thoraca jubebit
Afferri, minimasque nuces, assemque rogatum,
Ad mensam quoties parasitus venerit infans.”

Ασκός· Πέλεκυς.] Casaubon and the learned seem to be of opinion that these words refer to the children's toys, which the *Αρεσκός* holds up before them, and names one after the other. And it appears from Plautus, that toys of the sort were not unusual. *Palæstra*, in the *Rudens*, iv. iv. 111., is recognised by an “*ensiculus*” with her father's name upon it, and a *securicula anicipes* with that of her mother. The principal use of such crepundia, it must be confessed, appears to have lain in their employment by the dramatic poets for producing an *ἀναγνώρισις*. It does not, however, seem quite certain that the words may not be intended as pet names for the children themselves, such as, “*Punch*,” “*Little Blade*.”

I do not suppose the reader will attach much weight to the other conjecture, that these words are the titles of some time-honoured nursery tales.

καὶ πλειστάκις δὲ, κ. τ. λ.] What follows has generally, since the time of Casaubon, been considered as an erroneous appendage to the character of the *Αρεσκός*. Ast accordingly, *suo periculo*, unites it to that of the *Μικροφιλότημος*. Coray, following Le Clerc, seems to consider it merely an extension of *Αρεσκεία*. The *Αρεσκός*, he says, desires to please, and therefore tries to render himself popular by elegance of demeanour, dress, and manners. In this point I cannot agree with him. The fundamental ideas of the two characters are essentially distinct. The *Αρεσκός* is a fawning, cringing parasite, at the nod and beck of every man, and always ready to accommodate himself and his opinions to his society. The other man described here is an impudent self-satisfied dandy, with his whole soul engrossed in his dress, demeanour, and personal establishment. Neither again can I, as Ast has done, identify him with the *Μικροφιλότημος*. The latter pursues paltry distinctions by paltry means. Still his object is, after all, some sort of political, or social rank and fame. The former is, as I have said, the mere *petit-maitre*, an Athenian exquisite, a man of rings

and scents, a would-be connoisseur, and a real puppy. If, after a careful examination of our author's master, I might hazard a conjecture, I would suggest that the person described in these words corresponds more nearly to a character compounded of the *βάναυσος* (Arist. Ethics, iv. 6.) and the *χαῖνος* (iv. 9.), which, indeed, closely resemble each other, and go to make up the idea of “the man of vulgar mind and bad taste.” Aristotle briefly sketches each: first the *Βάναυσος*. Τοιοῦτος μὲν οὖν ὁ μεγαλοπρέπης, ὁ δὲ ὑπερβάλλων καὶ βάναυσος τῷ παρὰ τὸ δέον ἀναλίσκειν ὑπερβάλλει, ὥσπερ εἴρηται. ἐν γὰρ τοῖς μικροῖς τῶν ἀπανημάτων πολλὰ ἀναλίσκει καὶ λαμπρύνεται παρὰ μέλος, οἷον ἔρανιστὰς γαμικῶς ἐστιῶν, καὶ κωμῳδοῖς χορηγῶν ἐν τῷ παρόδῳ πορφύραν εἰσφέρων, ὥσπερ οἱ Μεγαρεῖς. καὶ πάντα τὰ, τοιαῦτα ποιήσει οὐ τοῦ καλοῦ ἔνεκα, ἀλλὰ τὸν πλούτον ἐπιδεικνύμενος, καὶ διὰ ταῦτα οἰόμενος θαυμάζεσθαι, καὶ οὖν μὲν δεῖ πολλὰ ἀναλῶσαι, ὀλίγα δαπαγῶν, οὐ δὲ ὀλίγα, πολλά. This, as the reader will see, corresponds in several points with the character here considered, and particularly in the distinguished trait παρὰ τὸ δέον ἀναλίσκων. It must be remembered too that the *Βάναυσος* is ever aping the *Μεγαλοπρέπης*, and that the characteristics of *Μεγαλοπρεπεία* are δαπάναι μεγάλαι καὶ πρέπονται καὶ τοιαῦτα τὰ ἔργα. He is also remarkable for his zeal, περὶ ξένων ὑποδοχὰς καὶ ἀποστολάς. μεγαλοπρεποῦς δὲ καὶ οἰκον κατασκευάσασθαι πρεπόντως τῷ πλούτῳ· κόσμος γάρ τις καὶ οὗτος, κ. τ. λ., most of which the reader will see reproduced in the sketch before us. Of the *Χαῖνος*, Aristotle says, that he is in one of the extremes, where the *Μεγαλόψυχος* is in the mean, the other extreme being that of the *μικρόψυχος*. His description is, οἱ δὲ χαῖνοι ἡλίθιοι καὶ ἔντονες ἀγνοοῦντες, καὶ ταῦτ' ἐπιφανῶς· ὡς γὰρ ἀξιοὶ ὄντες τοῖς ἐντίμοις ἐπιχειροῦσιν, εἴτα ἐξελέγχονται· καὶ ἐσθήτη κοσμοῦνται, καὶ σχήματι καὶ τοῖς τοιούτοις, καὶ βούλονται τὰ ἐντυχήματα φανερὰ εἶναι αὐτῶν, καὶ λέγουσι περὶ αὐτῶν ὡς διὰ τούτων τιμηθησόμενοι. From the close resemblance of this sketch to the words of our author, and as Theophrastus was avowedly illustrating the Aristotelian philosophy, if compelled to select any title for this fragment, I should prefix to it Περὶ Χαννότητος. Bloch has prefixed in his edition the title Περὶ Μεγαλοπρεπείας. But as *Μεγαλοπρεπεία* was with the Peripatetics a mean state and a virtue, if the principles laid down in the Introduction be correct, this is obviously an error. And, indeed, no one can suppose that the language of the text is meant to describe what a disciple of Aristotle's would regard as one of the most exalted of human characters.

ἀποκείρασθαι.] Singularly enough, to shave with a razor was considered a mark of great luxury and effeminacy. See Aristophanes, *Acharnians*, v. 850 :

ἀεὶ κεκαρμένος μοιχὸν μιᾶς μαχαίρῃ,
οὐ περιπόνηρος Ἀρτέμιων.

This shaving *μιᾶς*, as distinct from *διπλῆς μαχαίρῃ* (or that by scissors), was called *κῆπος*, to express its ornamental nature. It is to this, perhaps, that Pericles alludes in the Funeral Oration : *κῆπιαν καὶ ἔγκαλλότισμα τλούτον*. The same metaphor occurs in the dialogue *De claris Oratoribus*. “ Malim Hercule C. Gracchi impetum, aut L. Crassi maturitatem, quam aut *calamistros* Mæcenatis, aut *tinnitus Gallionis*.” There seems to have been another fashion called *σκάφιον*, borrowed from the Scythians, where the head was cropped with a sort of clerical tonsure, so as to resemble a bowl. *σκάφιον ἀποκεκαρμένος*, Arist. *Thesm.* 838. : *σκάφιον ἀποτελμένος*, Ar. *An.* 806.

χρηστὰ μεταβάλλεσθαι.] Schwartz and Schneider disapprove of *χρηστά*; the former would substitute *δύσχηρστα* or *δύσχροα*, and the latter suspects a “grave ulcus.” To me it seems that the great force of the passage lies in *χρηστά* — “*changes while they are still good.*” And in this I see that I have been anticipated by Chardon-la-Rochette, who explains : “*changer ses habits, encore bons, dont on peut encore faire usage, c'est-à-dire, en avoir toujours de frais.*”

τράπεζας.] “*Mensas argentarias.*” “*Banking tables.*” Hence, *ἡ ἐργασία τῆς τράπεζης*, in Plato’s apology, for the “*banking trade* ;” and, *τράπεζας κατασκευάζεσθαι*, Dem. “*to set up a bank.*” The *τράπεζαι* were of course the resort of the better sort of citizens, among whom the individual here described would like to exhibit himself.

οὐ ἀν ἔφηβοι γυμνάζωνται.] “*An ut se ipse exerceat cum illis, quod erat hominis elegantis et liberalis, quam famam captat iste?*” Potest quidem ita accipi” — *Cas.* But the same commentator suggests what seems a much more probable reason. Our friend, believing himself “*The Glass of Fashion and the Mould of Form,*” visits the *Palæstra* of the young men, with the view of exciting their admiration, and, at the same time, benevolently affording them a model of dress and demeanour. *Æschines* reproached

Demosthenes for a similar foible, *σεμνυνόμενον ἐν τῇ τῶν μειρακίων διατριβῇ*. But the reader may consult Scholiast. ad Aristoph. Pacem, v. 737., for another explanation.

ὅταν ἡ θέα, πλήσιον τῶν στρατηγῶν.] This is the reading of the MSS. and old editions, except that *ἡ* had become accidentally transformed into *ἢ* in reducing the MSS. to printing. Translate: “*and when there is a spectacle, or show day, takes his seat in the theatre near the ten generals.*” Ast corrects! *οὐ ἀν ἡ θέα τῶν στρατηγῶν* — “*the general’s place in the theatre,*” and actually prints his correction in the text, with what propriety the reader may judge. His sole objection that there is nothing to govern *θεάτρου* in the present state of Greek scholarship will not avail much. A philosophical analysis has shown, that the genitive expresses the *antecedent notion* from which any other flows; that this antecedent notion may have reference, as to several other things, so also, to *locality or position*; that adverbs and adjectives conveying a notion of *locality or position*, take a genitive of that from which this notion flows; in reference to which, that is to say, they *do* denote position or locality; and that finally, the same is true of verbs, denoting the same things: as of *κείσθαι*. *ἔχειν* (in the sense to “*have ourselves in a place,*” &c.): *καθῆσθαι*. *καθίστασθαι*. *ήκειν*. Thuc. III. 92.: *τῆς ἐπὶ Θράκης παρόδον χρησίμως κεῖσθαι*, “*in respect of the passage to be usefully situated,*” and I. 36.: *καλῶς παράπλου κείσθαι*. Her. VI. 116.: *ώς ποδῶν εἰχον*, “*as they were in respect of their feet.*” Soph. *OEdip. Tyrannus*, 345.: *ώς ὁργῆς ἔχω*, “*as I am in respect of anger.*” Thuc. III. 92.: *τοῦ πρὸς Ἀθηναίους πολέμου καλῶς αὐτοῖς ἐδόκει ἡ πόλις καθίστασθαι*, “*in respect of the war against the Athenians to be well.*” Herod. VII. 157.: *δυνάμιος ἦκας μεγάλης*, “*in respect of great power you have reached it.*” Eurip. *Heraclidae*, 214.: *γένοντος μὲν ἦκεις τοῖσδε*, “*with respect to kindred you are thus placed.*” In all these cases it is clear that the genitive is the antecedent notion which limits and determines the second notion of position (physical or moral) denoted by the verb, and therefore, *τοῦ θεάτρου καθῆσθαι*, “*in respect of the theatre so to take his seat,*” is unobjectionable. To this class of constructions also probably belong such expressions, *κατέαγα τῆς κεφαλῆς*, *quoad caput fractus sum*, “*in respect of my head I am in a fractured state.*” On the ten *στράτηγοι*, see Dict. of Antiquities; and on their *προεδρία*, Aristophanes, *Equites*, v. 552: *νῦν δὲν μὴ προεδρίαν φέρωσι, κ.τ.λ.* Where the Scholiast says: *ἔξην τοῖς τῆς τιμῆς ταύτης τυχοῦσι καὶ ἐν*

βουλευτηρίῳ καὶ ἐν ἐκκλησίᾳ, καὶ ἐν θεάτροις, καὶ ἐν ἄλλῳ πάντι ξυλλόγῳ τοὺς προλαμβάνοντας, οἵτινες ἡσαν, ἔξεγείραντας, αὐτοὺς ἐς τὸν ἐκείνων τόπον καθίσαι.

ἐπιστάλματα.] “*execute commissions to be sent to their friends at Byzantium*,” or *ἐπιστάλματα* may mean, as L. and S. Lexicon also gives it, “*presents*,” and this would agree with that affectation of μεγαλοπρεπεία referred to above. For the Μεγαλοπρέπης, as we have said, σπουδάζει περὶ ξέρων ὑποδοχὰς καὶ ἀποστολὰς καὶ δωρεὰς καὶ ἀντιδωρεάς. We have the authority of Ulpian on Demosthenes for translating ἀποστολάς, as δωρεάς, or rather, as Schneider remarks, πομπὰς δωρεών. On account of the use of the word ἀποστολάς, by Aristotle, Casaubon unnecessarily wished to correct “*ἀπιστάλματα*,” a word for which we have no authority except analogy. I cannot subscribe to the opinion of Ast and Hottinger, that the text is corrupt, and that πέμπατα, or some such word, has been lost before Βυζάντιον. They do not seem to remember the elliptical usage of ἐς with an accusative in such expressions as σέσωσθαι ἐς Πειραιά, Dem. “*to have been brought safely into the Piraeus* ;” ἐς θρόνους ἔζοντο, Od. xx. 96., “*they seated themselves in their chairs* ;” and more appropriately to the present point, Herod. I. 21., ὁ μὲν δὴ ἀπόστολος ἐς τὴν Μίλητον ἦν, “*the person sent arrived at Miletus*.” See too, Soph. Ajax. v. 80. : ἐμοὶ μὲν ἀρκεῖ τοῦτον ἐς δόμους μένειν, “*go into the house and remain there* ;” “*be housed*.” Cf. ἐπὶ θάκον ἀνιστάμενος, infra, cap. x.

Λακωνικάς.] The fame of the Lacedæmonian hunting dogs has descended from ancient to modern times. The curious may consult Arist. Hist. Animal. viii. 28., and Oppian, Cyneg. I. 371. For our purpose it is sufficient to quote Soph. Ajax. v. 8. :

Κυνὸς Λακαίνης ὡς τις εύρινος βάσις.

Cf. Virgil’s “*Veloci Spartæ Catulos*,” Georgic III. 405., and Horace’s “*Fulvus Lacon*,” Epod. vi. 5. Shakspeare, notwithstanding his little Latin and no Greek, was correct in this as in other classical allusions. Mids. N. D. act iv. sc. 1. :

“ They bay’d the bear with hounds of Sparta.”

And

“ My hounds are bred out of the Spartan kind,
So flew’d, so sanded,” &c.

τίτυρος.] This seems to mean the larger species of ape, or perhaps ourang-outang. The word is connected with Σάτυρος, *Satyrus*, and *Tityrus*, applied to the chief goat of the flock.

Σικελικὰς περιστεράς.] We learn from Athenæus, quoted by Ast, ix. 11., ὅτι αἱ Σικελικαὶ διάφοροὶ εἰσι; i. e. according to the statement of Alexis. *Περιστερὰς ἔνδον τρέφων τῶν Σικελικῶν τούτων πάνυ κομψάς.*

δορκαδέους ἀστραγάλους.] “*Made from the horn of the antelope.*” See again Athenæus, v. 5. : ἐδίδον γὰρ τοῖς μὲν ἀστραγάλους δορκαδέους, τοῖς δὲ φοινικοβαλάνους, ἄλλοις δὲ χρύσιον. Lucian also, *Amor.* § 16., speaks of ἀστραγάλους *Λιβυκῆς δορκάδος.*

Θουριακὰς ληκύθους.] “*Vel ut alii libri habent θηριακάς æque ignoramus quam θουριακάς, quas Casaubonus conjectura effecit.*”—Schneider. Neither can I find any explanation in Ast. I understand them to refer to the painted earthen vessels used at Greek funerals; first (compare Plutarch, *Vita Alcibiades*, c. 23.) in the πρόθεσις of the body placed around the bed, and then deposited with it in the tomb. That they were rare articles of vertù we learn from Becker’s *Charicles*, p. 294. (English trans.). “*The invaluable collections of painted vases were discovered in tombs, and show by the style of the paintings that the custom endured to the most blooming period of Grecian art. . . . When, on the rebuilding of Corinth, graves were discovered containing such vessels, these were regarded by the Romans as curiosities, and eagerly bought up. Strabo, VIII. 6. 23.*” That those of Thurium were likely to be in high request, we may infer from the refinement and luxury of its inhabitants, and indeed *Magna Græcia* appears to have been famous for them. See again Becker’s *Charicles*, p. 294. : “*In the walled graves of *Magna Græcia* these vessels either stand round the corpse, or hang on the walls; so also in the earthen coffins. In the above-mentioned coffin of a child there are fifteen vessels, among which are four λήκυθοι, as well as four sitting figures of clay.*” The other reading *θηριακάς*, occurring in most MSS., has not been successfully interpreted. I once thought that it might have some reference to the *θηριακὰ φάρμακα*, or “*antidotes against the bites of animals;*” but from the considerations above given, I have no doubt of *θουριακάς* being the true reading. With respect to the orthography, see Scholiast

on Aristophanes, N. 326. : τὸ ἔθνικὸν ὅμωνύμως Θούριοι καὶ Θουριακοί.

Βακτηρίας.] The *βακτηρία* seems, properly speaking, to have been the “Scipio” or truncheon of office borne by the Spartan kings (see Thuc. viii. 84.). The name was transferred to a species of walking-stick, which became very fashionable at Athens in the Laconomania — a singular social phenomenon, paralleled by the Anglomania, introduced by the regent Duke of Orleans into Paris previous to the first French Revolution. Cas. quotes without reference from Demosthenes : Νικόβουλος δὲ ἐπίφθονός ἐστι, καὶ ταχεὺς βαδίζει, καὶ μέγα φθέγγεται, καὶ βακτηρίαν φορεῖ. See also Aristophanes, Aves, 1194 :

Ἐλακωνομάνουν ἀπαντες ἀνθρωποι τότε,
ἐκόμων, ἐπείνων, ἐρρύπων, ἐσωκράτουν,
σκυτάλι' ἐφόρουν.

And in the same author, Ecclez. v. 74 :

Λακωνικὰς γὰρ ἔχετε καὶ βακτηρίας.

αὐλαίαν.] See Smith's Dictionary of Antiquities, art. *Tapes*, for a full account of the Tapestry of the Ancients.

αὐλίδιον παλαιστρικὸν, κ.τ.λ.] “A little Court which he uses for a *Palæstra*, covered with sand, and a ball Court.” This is in accordance with his plan pursued throughout, of making as much show, at as little expense, as possible. Ast substitutes *παλαιστρικήν*, because peculiar sand was used for the purpose brought from Egypt (Plin. Nat. Hist. xxxv. 13. ; Athen. xii. 9.), but surely the alteration is not *tanti*. From the expression below, *τούτου* ἐστιν ἡ παλαιστρα, both courts seem to have made part of the same αὐλίδιον.

χρᾶν.] “To lend the use of,” as in the well known epigram :

Ἀνέρα τις λιπόγυνον ὑπὲρ νωτοῖο λιπανγῆς
ῆγε, πόδας χρήσας, ὅμματα χρησάμενος.

The Latins expressed the same practice by “*commodare*.” Juvenal, vii. 39. :

“ Si dulcedine famæ
Succensus recites, Maculonus commodat sèdes.”

οῖς φιλοσόφοις, τοῖς σοφισταῖς.] “Non video quid intersit inter φιλοσόφοις et σοφισταῖς. Posterius existimaverim e margine irrepissse.” — *Bloch.* This is a specimen of the way in which the emendation *furore* operates. It is the sword which cuts the Gordian knot of its own ignorance. The *Σοφισταί* are the famous Sophists who gave professional instruction in rhetoric for money. The reader who requires a more particular account of them will find it in Sewell on the Dialogues of Plato, p. 42.; Mitchell’s Preface to the Translation of Aristophanes; Thirlwall, Hist. Greece, vol. iv. p. 257.; Cudworth’s Immutable Morality, ch. i. By the φιλόσοφοι in this passage are principally meant the members of the Socratic School, in its two different branches, the Academic and the Peripatetic, to the latter of which Theophrastus himself belonged. The φιλόσοφος, according to the distinction taken by Socrates, Plato, and Xenophon, gave his lessons without pay, and simply, as we should say, from love to science. The σοφισταί, on the contrary, taught for hire, and were stigmatized by those who called themselves φιλόσοφοι, both for this practice and for the laxity of the opinions inculcated by them, — a laxity which arose from their negation of any objective ground of immutable morality. For the distinction between the Φιλόσοφος and Σοφιστής compare Plato, *Sophista*, p. 224. D. with 253. 4. E., and *Politicus*, 257. A. The history of the words is interesting and instructive. Pythagoras, it is well known, was the first who technically employed the term φιλόσοφος “*a lover of wisdom*,” as distinct from σόφος “*a wise man*,” or “*sage*,” — saying “*Artem se scire nullam sed esse Philosophum.*” — *Cicero, Tusc. Disput.* lib. v. 3., where the reader will find a fuller account of the whole matter. The fact is very remarkable, as indicating not simply the modesty of Pythagoras, but a great era in the history of the human mind, when certainty gave way to doubt, dogmatic teaching to scepticism, and implicit faith (so to speak) to a speculative reason. The word then naturally passed into an appellation for all those who were separated from the *οἱ πολλοὶ* by any superiority in knowledge or education. It subsequently became confined to actual professors of logic, rhetoric, &c.; and again, with the origin of the various Schools, branched off in meaning, as has been shown, from Σοφιστής, and has ever since been used, in a general sense, of one who speculates on man or nature. Its usage in this passage belongs to the last indicated period. The time of the coincidence of the two terms may be inferred from Herod. i. 29 and 30., where Solon, first called a Σοφιστής, is thus addressed by Croesus: *Παρ' ἡμέας*

περὶ σέο λόγος ἀπίκται πολλὸς, καὶ σοφίης εἰνεκεν τῆς σῆς καὶ πλάνης, ὡς φιλοσοφέων γῆν πολλὴν θεωρίης εἰνεκεν ἐπελήλυθας.

Σοφιστής is generally supposed, from its etymology, to mean “*one who makes wise.*” But I have long doubted whether this derivation be necessarily correct. The substantive termination in *ιστής* from verbs in *ιζω* denotes “*qui partem agit.*” Compare Μηδίζω and Πρωταγωνίστης, &c. Now *σοφίζω* apparently does not occur, but *σοφίζομαι* does, and therefore I see no reason why Σοφιστής should not have originally meant “*qui partem Σόφου agit:*” in other words, “*one who professes wisdom;*” a *professional wise man*; or *professor*, in the modern sense of the term. Λογιστής appears to me analogous in its formation and usage. L. and S. in voce give two meanings: “*A teacher of Arithmetic,*” and “*a Calculator, a Reasoner.*” The latter sense is, I think, established by the Platonic use of the word. Cf. Rep. I. 14., where ὁ λογιστής ἔξιμαρτε answers to the previous phrase ὃς ἀν ἐν λογισμῷ ἀμαρτάνῃ. Why may not then Σοφιστής have had a meaning corresponding to this, as well as one corresponding to the other interpretation of λογιστής? Why may it not have meant *one who plays a Wise Man's part*, as well as *one who teaches Wisdom*? Probably the latter meaning of the word owes its origin to the profession of the Sophists, — that they would teach their pupils how to make the worse appear the better cause, and in all conceivable cases,

Νικᾶν τράπτων καὶ βουλεύων καὶ τῇ γλώττῃ πολεμίζων.

ARISTOPH. *Nubes*, 418.

In its earlier usage, however, it does not appear to have differed much from Σόφος, and meant “*a Sage.*” Herodotus calls the Seven Sages of Greece by this name: *οι πάντες ἐκ τῆς Ἑλλαδος σοφισταί*, I. 29. And Pythagoras also: *οὐ τῷ ἀσθενεστάτῳ σοφιστῇ Πυθαγόρῃ.* Hence it came to mean, “*one possessed of distinguished ability or knowledge in any subject-matter:*” as Poetry by Pindar (Μελετὰν σοφισταῖς πρόσβαλον, Pind. I. iv. 28.), Music by Aeschylus (frag. 308.). Compare Eustathius (ad Hom. Il. O. p. 1023.): and it is to be observed that even Socrates is styled a “*Sophist*” by Aeschines: Σωκράτης ὁ σοφιστής. Though he himself repeats the sentiments of Pythagoras, Phædrus, 278. D. There is rather a curious use of the term belonging to this era, in Eurip. Rhesus, v. 903.: *σοφιστὴν ἄλλον οὐκ ἐπάξομαι*, said by the Muse Terpsichore of a *favourite of the Muses*, such as were Orpheus (v. 898.) and Musaeus (v. 899). We next find the word confined to the “*Sophists*” *par excellence*; and Plato and Aristotle, who would have called themselves *φιλόσοφοι*, so employ it. The ideas

which they attached to the term may easily be gathered from their writings. Plato has devoted a whole dialogue to the analysis of their character, and the conclusion at which he arrives is: "Ιθι δὴ νῦν συναγάγωμεν αὐτὸν, λέγοντες ὡς τὸ τῆς κτητικῆς, μεταβλητικῆς, ἀγοραστικῆς, ἐμπορικῆς, ψυχεμπορικῆς, περὶ λόγους καὶ μαθήματα ἀρετῆς πωλητικὸν δεύτερον ἀνεφάνη σοφιστική."—Plat. Sophist. p. 224. D. Aristotle is little more complimentary: 'Ο γὰρ σοφιστὴς, χρηματιστὴς ἀπὸ φαινομένης σοφίας.—Soph. Elench. 1. 2. And in the Rhetoric, lib. 1. c. i., he represents the Sophistic as differing from the Dialectic art, inasmuch as it is entirely irrespective of truth. The testimony of Xenophon it is perhaps unnecessary to quote; but whoever turns to the Memorabilia, or the last chapter of the treatise De Vectigalibus will find ample confirmation on his part to the views of his contemporaries. This meaning appears to have continued, with a slight variation towards a more favourable sense, until Cicero's time. "Sophistæ appellantur hi qui ostentationis, aut quæstūs causâ philosophantur."—Cicero, *Lucull.* 23. See De Inventione, II., where he speaks of two classes of Rhetoricians, "quarum altera cum versaretur in philosophiâ, nonnullam interdum Rhetoricæ Artis sibi curam adsumebat; altera vero omnis indicendi erat studio, et præceptione occupata." See also De Oratore, III. 39., and more particularly Orator. c. 19. In the later writers of the Empire it is again a term of compliment applied to the rhetoricians of the age, as Libanius and the Philostrati. See L. and S. Lexicon; and Appendix II.

οπλόμαχοι.] "Master at arms." "'Οπλόμαχοι sunt qui sub cām-pidoctore veris armis certare discunt, aut ipsi qui docent: puto enim utrumque hac voce significari."—Casaubon.

καὶ αὐτὸς...] The text stands καὶ αὐτὸς ἐν ταῖς ἐπιδείξεσιν ὑστερον... εἰπεῖν... ἐπὶ τῶν θεωμένων πρὸς ἔτερον, which is manifestly corrupt. The reader would hardly thank me for transcribing, to the extent of several columns, all that has been written in the way of conjecture and explanation. It seems, however, pretty well agreed that the meaning is that given by Drück: *Er selbst kommt bey solchen Vorstellungen immer zuletzt, damit einer der Zuschauer zu dem andern sage; Diesem gehort der Uebungsplatz.*" The problem accordingly is, to elicit this from the words with as little change as possible. I have adopted a reading made up from several others, though slightly differing from any: καὶ αὐτὸς ἐν ταῖς ἐπιδείξεσιν ὑστερον ἐπιέναι ὅστε εἰπεῖν ἔτερον τῶν θεω-

μέγων πρὸς ἔτερον κ. τ. λ. The ἐπὶ being considered as a relic of the ἐπιέναι, which has been omitted because the following εἰπεῖν caught the transcriber's eye, and similarly the first ἔτερον has been lost, owing to the proximity of the second. I have, however, obelized the text, and the reader may supply any other emendation which he considers more probable. With respect to the trait of character itself, observe how admirably it agrees with the indications of χαννότης quoted above from Aristotle: καὶ βούλονται τὰ εὐτυχήματα φανερὰ εἶναι αὐτῶν, καὶ λέγουσι περὶ αὐτῶν (αἰτῶν) ὡς διὰ τούτων τιμηθῆσόμενοι.

CHAPTER IV.

[*Ἄδολεσχία*] “Garrulitas,” “Plauderei,” “Bavarderie,” “Garrulity,” “Chattering,” “Idle Gossip.” The etymology is from ἀδην, and probably λέλεσχα, an *Aeolic* perfect of λέγω, whence λέσχη, “a talking” or “a place for talking;” cf. “parlour,” from “parler.” We have next three characters closely connected with the preceding in their object-matter, that is to say, ἐν τῷ συζῆν καὶ ἐν ταῖς ὅμιλίαις. They are principally concerned with conversation, and are traced with an accuracy which renders them true of all time, and enables the reader of every age and country to supply examples from his own observation. But an acquaintance with the history and literature of Athens will convince any one, that among the volatile, busy, and speculative Athenians—τὶ καινὸν ἀεὶ ζητοῦντας—the most numerous and the most remarkable specimens of the class were to be found. While these habits, however, agree with ἀρεσκεία, in being connected with the conventionalities of social intercourse, they seem to differ from it in not flowing directly from any motive, sinister or otherwise. They are rather the result of natural temperament, and an activity, or rather restlessness of mind, developing itself in conversation. In the first, of which we at present speak (*Ἄδολεσχία*), this mental organization implies a weak and uncultivated intellect. The ἀδολέσχης talks without any previous discipline of his ideas, and without any definite purpose: οὐ λέγειν δεινός, ἀλλὰ σιγᾶν ἀδύνατος, as Epicharmus has it. By the necessity of his nature he must be always saying something, but he is careless as to what that something is. Hence, what comes uppermost, comes first. And this, with an ignorant man, is sure to be some trivial topic, which he catches up without intel-

lectual exertion, and enlarges upon without aim. It is dismissed as soon as his very limited powers of commenting upon it are exhausted, or when something more obvious and attractive presents itself; and hence arises the inconsequence and the desultory nature of his remarks. In the definition, accordingly, the word *ἀπροβούλευτος* must be regarded as particularly emphatic, implying Shakespeare's "bald, disjointed chat." Socrates, as might be conjectured, did not escape the epithet: *μισῶ δὲ κάγκω Σωκράτην, τὸν πτωχὸν ἀδολέσχην*.—Fragm. Eupolidis. It has been suggested that the present sketch is a feeble one; that it contains very little variety, and only regards its original in one point of view. But surely these supposed defects are inherent in the subject-matter of the picture, and not in the execution. The garrulous man exhibits no salient points of character. If he did, he would cease to be simply garrulous. The monotony of his unmeaning talk, his platitudes, his perpetual repetition of phrases without ideas, make him what he is. If he had ideas, or could even diversify in the expression such ideas as he has, he would become a different personage, and would require a fresh delineation. The tide of his conversation flows on, as Moore has said of the oratory of Castlereagh, "in one weak, washy, everlasting flood;" and it is this unwearied uniformity of nonsense which constitutes him what he undoubtedly is,—the Prince of Social Bores.

μακρῶν.] It has been suggested that either *ματαιῶν* or *ἀκαίρων* ought to be substituted. But no change is necessary. It does not follow that the *λόγος* must be a connected discourse. The *ἀδολέσχης* is prolix from the very fact that one observation suggests another connected with it by the very slightest thread of association. The conversations of Mrs. Nickleby (Dickens's *Nicholas Nickleby*) admirably illustrate this.

προχωροῦντος τοῦ πράγματος.] "Mox vero, ubi incaluerit."—Casaubon. "Progresso longius Sermone."—Schneider. "La Conversation une fois engagée."—Coray. "Und wenn er damit fertig ist."—Hottinger. "Re bene succedente," i. e. si ita, ut vult, garrisce liceat.—Ast. Of these various interpretations the true meaning of *προχωρεῖν* induces me to prefer the last. Translate,— "When he has succeeded in getting into conversation." Compare our own expression "getting on," for succeeding, or prospering; or perhaps, "as he is getting on in his talk."

ἄξιοι.] According to Attic usage, "Worth what is asked for

it,” therefore “*cheap*.” See: *οὐπώποτ’ ἀφύας εἶδον ἀξιωτέρας*. — Aristoph. Equit. v. 597. ; and cf. infra, c. XIII., Περὶ Ἀναισχυντίας. *καὶ δσα ἐωνημένος ἄξιά τις φέρει μεταδοῦναι κελεῦσαι*. In the Homeric writings, on the contrary, the word always conveys the notion of value, as *ἄξια δῶρα*. Market prices are, in all ages, proverbial subjects of gossip. Casaubon aptly quotes Terence, Andria, iv. iv. 5. :

“ *Di vostram fidem !*

*Quid turbæ apud forum est ! quid illic hominum litigant !
Tum annona cara est ! quid dicam aliud nescio.*”

ἐπιδημοῦσιν.] ‘*Ἐπιδημεῖν*, “*to be in town* ;” *ἀποδημεῖν*, “*to go out of town*,” “*to go abroad* ;” translated in the N. T. “*to go into a far country*.”

ἐκ Διονυσίων.] The subject of the Dionysia cannot be discussed in a note. The reader will find the latest conclusions of scholars in “*The Theatre of the Greeks*” and “*Smith’s Dictionary of Antiquities*.” These *Διονύσια* appear to have been the Dionysia *κατ’ ἔξοχήν* celebrated in Elaphebolion, — some time in the month of March. That after these Dionysia the navigation of the *Ægean* was considered safe, may be gathered from the fact that the subject states brought their tribute at this season to Athens. The scholiast on Arist. Ach. v. 4. 69., speaking of the Dionysia, says: *τὸ μὲν πρῶτον ἐτελεῖτο ἔαρος ἐν ἀστει, ὅτε οἱ φόροι Ἀθήνησιν ἐφέροντο*.

ῆδωρ.] Compare Aristoph. Vespa, v. 260. :

*Κοίκ ἔσθ’ ὅπως οὐχ ἡμερῶν τεττάρων τὸ πλεῖστον
ῆδωρ ἀναγκαῖως ἔχει τὸν θεὸν ποιῆσαι.*

In the elliptical expressions “*Υει*, “*pluit*,” the Greeks and Romans did not supply the deficiency, as we do, by *it*, — e. g. “*it rains*,” — but with more propriety by *Ζεύς*. See the well-known fragment of Alcæus: “*Υει μὲν ὁ Ζεύς*, κ. τ. λ.

καὶ ὁ ἄγρος εἰς νέωτα γεωργήσει.] This is without exception the reading of all MSS. It has equally without exception been altered by the editors, most of whom adopt the obvious correction, *ὅτι* or *ως ἄγρον . . . γεωργήσει*, and indeed it is possible that *ὁ* might be substituted for *ώς* or *ὅτι* by a careless transcriber, particularly before *ἄγρος*. But would it be so probable before *ἄγρον*? and should we not have had some trace in the MSS. of the accusative? Upon the whole I have left the text in its original state, not feeling sure that the *ἀδολέσχης* did not talk in that loose, un-

grammatical way, owing to which, among the uneducated, active verbs are often taken in a neuter sense. I conceive that an English farmer might say “*this field will plough very well next year.*” The results of the practice are common in the usages of all languages, e. g. δείματι πάλλων (Soph. Αἴδιπ. Τύρ.), “*shaking with dread.*” If any correction be required I should prefer that of Bernard, which is certainly very ingenious and good: εἰς νέωρα γε ἀργήσει. “*Next year, at any rate, shall lie fallow.*” Compare, the Greek proverb: ἀεὶ γεωργὸς εἰς νέωρα πλούσιος.

μυστηρίοις.] The great mysteries of Demeter, celebrated for nine consecutive days in the month of Boedromion. The fifth day was called ἡ τῶν λαμπάδων ἡμέρα. At night the Δᾳδοῦχοι, male and female, bore large torches in procession, and afterwards placed them before their doors. Of course there was, on such occasions, a rivalry between them as to who should “*set up*” (ἰσταναι) the finest torch. Cas. quotes from Plutarch, Vita Ciceronis: τὰ δὲ φῶτα πολλὰ κατέλαμπε τοὺς στενώπους, λαμπάδια καὶ δάδας ἐπὶ ταῖς θύραις ιστώντων. Part of the duty of the Δᾳδοῦχος was to collect contributions for Demeter on the days of festival; and that the office was considered an honourable one we may learn from Aristot. Rhet. III. 2. 10. : ὡς καὶ Ἰφικράτης Καλλίαν μητραγύρτην, ἀλλ' οὐ δᾳδοῦχον· ὁ δὲ ἔφη, ἀμύνητον αὐτὸν εἶναι· οὐ γάρ ἀν μητραγύρτην αὐτὸν καλεῖν ἀλλὰ δᾳδοῦχον· ἀμφω γάρ περὶ θεόν· ἀλλὰ τὸ μὲν τίμιον, τὸ δὲ ἀτιμον.

Πόσοι εἰσὶ κιόνες τοῦ Ὁδείου.] “*Fuit Odeum, ut auctor est Plutarchus in Pericle, τῇ ἐντὸς διαθέσει πολυέδρον καὶ πολύστεγον.* Vide Vitruvium. Eo in loco Musici aliique id genus in arte suâ se exercebant, et spectatores oblectabant, maximè ante extructum theatrum, ut annotat Hesychius. Sed et frumenta ibi solita vendi, et tempore cantatis pauperioribus dividi, ex Demosthenis oratione contra Phormionem didicimus: quare etiam controversiae omnes ad rem frumentariam, itemque ad debita quâcunque de causâ alimenta pertinentes, ibidem disceptabantur. Inde est apud Demosthenem δικῆν στίτου εἰς Ὁδείον δικάζεσθαι in eâ contra Neæram.”—*Cas.*

χθὲς ἡμεσα.] Compare Cowper, Conversation:

“ Some men employ their health, an ugly trick,
In making known how oft they have been sick;
Relate how many weeks they kept their bed,
How an emetic or cathartic sped.”

Ἀπατούρια.] The great family festival celebrated by all the tribes

of Ionic origin, ἐν οἷς οἱ τε πατέρες, καὶ οἱ ξυγγενεῖς, ξύνεισι σφίσιν αὐτοῖς.—Xen. Hell. I. 7, 8. Each *φρατρία* met in this festival to discuss its private affairs, and as every genuine Athenian citizen was member of a *φρατρία*, it amounted to a great national assembly, κατὰ φρατρίας. On the third day, called *κουρέωτις*, children born in that year were registered by their fathers as members of their own *φρατρία*, and in consequence became free Athenian citizens. Hence the joke of Aristophanes :

ὅς ἐπτέτης ὡν οὐκ ἔφυσε φράτερας. Ranx, 418.

On the same day illegitimate children about to be made citizens and adopted children, as well as those upon whom citizenship was publicly to be bestowed, were introduced to their future *φρατρία*. This word affords a signal instance of the strange freaks played by the old etymologists. Some would derive it from ἀ, *non*, and πατήρ, because those who had no legitimate fathers were then found out! But by far the most popular derivation was that of the scholiast on Arist. Achar. 146.: he deduces the word from ἀπατή, “*deceit*,” because Melanthus slew by stratagem Xanthius, the Boeotian, in a combat concerning the possession of the town of Cœnoe, and then instituted this festival to commemorate his success. The real etymology is from πατήρ and ἀ copulative, like the Sanscrit *sa*, which comes from the same root as ἄμα. The young student should be apprised that, as most scholars now believe, the ἀ copulative ought, in almost every case, to be substituted for the ἀ *intensive* of the old grammarians, the force of which was said to be ἐπίτασιν δηλοῦν; so that on the “lucus a non lucendo” principle ἀ in composition had two precisely contradictory meanings. One or two instances will be sufficient for the tiro’s instruction. “*Απυρος* (*Æsch.* Prom. v. 905.), said of the sting of the gadfly, is explained by Blomfield: “*Ardentissimus, πολύπυρος* Schol.” It rather means ἀμάπυρος, “*accompanied by a sensation of burning*.” “*Ακοιτις* = ἀμάκοιτις, “*partner of the couch*,” “*spouse*,” and ἄλοχος = ἀμαλοχος, fr. ἄμα-λέχος, the same. “*Ακόλονθος* = ἀμακόλονθος (i. e. κέλευθος), “*partner of the road*,” “*attendant*;” as also *δράλαντος* (Homer, Il. lib. II.), for ἀματάλαντος, “*of equal weight*.” “*Ατένης* = ἀμα-τένης, “*with tension*,” “*strained*.” “*Ασπέρχης* = ἀμασπέρχης, “*with urgency*,” “*hasty*.” So ἀγάλακτος (*Æsch.* Agam. 718.), which has given the editors some trouble, if not a corrective epithet, implying that the Λέων was not like other foster-children, most probably equals ἀμαγάλακτος, “*brought up with the same milk*,” “*a foster-brother*.”

Dœderlein (de a intensivo) attempts to explain the intensive *a* by the principle of “extremes meet.” The *depravation* of a thing he says is nearly the same as the *defect*, and *excess* is nearly the same as *depravation*. If *greatness* lies between *immensity* and *littleness*, immense and little things are alike excluded from the category of greatness — a doctrine which at least has the merit of ingenuity. Mr. Donaldson (New Cratylus, p. 243.) is of opinion “that the negative and intensive significations of *a* are alike due to the notion of *fariness*, which we have pointed out as the primary one of *à*, *ra*, and *ava*.” L. and S. lexicon agrees with the view above taken.

μὴ ἀφίστασθαι.]

“ Misere cupis inquit abire
Jamdudum video: sed nil agis,—usque tenebo.”

HOR. Sat. I. 9.

Παρασείσαντα δὲ χρὴ τοὺς τοιούτους τῶν ἀνθρώπων. . . . ἀπαλλάττεσθαι.] So, with some slight variations of δεῖ δή for δὲ χρή, read all the MSS. Schneider has introduced from Casaubon the word φεύγειν into the text. Ast, *suo periculo*, substitutes for τοὺς τ. τ. δν. his own conjecture τοιούτων ἀνθρώπων. I have not tampered with the text, as I am by no means satisfied that the middle voice of ἀπαλλάττω may not be constructed in this way: ἀπιλλάττον τι τινος is “to put away from,” “to remove;” and therefore ἀπαλλάττεσθαι voce mediâ is “to put away,” or “remove from oneself,” or “for one’s own benefit.” Indeed, it is usually accompanied by ἐκ or ἀπό, showing thereby that some accusative is to be supplied. I consider as parallel to the present passage Eurip. Med. 727.:

‘Ἐκ τῆσδε δὲ αὐτὴ γῆς ἀπαλλάσσον πόδα:

which means “*take yourself off out of the country.*” Why, therefore, may not ἀπαλλάττεσθαι τοὺς τοιούτους mean “*get such fellows out of your way*,” or “*put such fellows at a distance*,” even if you have to run for it. If the passage quoted from the Medea be not considered sufficient justification for this use of ἀπαλλάττεσθαι, the difficulty may perhaps be obviated by interpreting παρασείσαντα, “*having shaken off such fellows—to get rid of them.*” But the term παρασείσαντα is obviously borrowed by Theophrastus from his master, Ethic. Nicom. iv. 7. : οὐδαμῶς τ’ ἀν ἀρμόζοι τῷ μεγαλοψύχῳ φεύγειν παρασείσαντι; and De Incessu Animalium, c. 3. : οἱ θεόντες θάσσον θέουσι παρασείσαντες, where it means, as Plautus says, “*demissis manibus fugere*,” “*to swing our arms by our sides*

in running." Of the various meanings suggested for διαράμενον its close connection with παρασείσαντα seems to point out as most proper, "with great strides," "grandi gradu." — Plautus. Cf. διαβάντα μάχεσθαι in the fragments of Tyrtæus.

Συναρκεῖσθαι.] Much dissatisfaction has been expressed with this verb, and συνίρχεσθαι (Newton), and συνηρῆσθαι (Ast), have been proposed instead. I see no reason why it should not mean "be satisfied with," "put up with." But perhaps συνείργεσθαι is the most likely word, which would correspond with what has been suggested. Ast, and I cannot help agreeing with him, expresses strong doubts whether these remarks tacked on to several characters, like the "morals" to Æsop's fables, ever proceeded from the pen of Theophrastus.

CHAPTER V.

Περὶ Λαλίας.] "Loquacitas," "Le Bavardage," "Die Schwatzhaftigkeit," "The great Talker." We have here a character agreeing with the Ἀδολέσχης, in the fact that it is developed in conversation. Its points of difference are, however, numerous: while the Ἀδολέσχης talks from mere incontinence of speech, the Λάλος talks because he fancies that he talks well. He is by no means either an ignorant or an unintellectual man: his discourse is not necessarily unpremeditated; on the contrary, he often goes into society for the very purpose of delivering his sentiments. His is not "bald disjointed chat," for he delights in set speeches and long harangues: he is not satisfied with obtaining a *hearer*, he must have a *listener* as well: it is not his object merely to gain an opportunity for making remarks; that is subordinate to a higher object,—the exaction of profound deference to his wisdom. Hence the offensive part of his character—his dogmatism; his rude interruptions; his contemptuous neglect of others. His bump of self-esteem is largely developed, as well as his bump of language. His motto may of course be found in Shakspeare. "I am Sir Oracle, let no dog bark," is discernible in all he says and does. On the whole, Λαλία more closely resembles the process of "*laying down the law*," than any thing else for which the English language furnishes words. For an example we may refer to the Aristot-

phanic Cleon, who is more than once described by the epithet *Λάλος*. The Germans express the two characters by “*der Plauderer*” and “*der Schwätzer*.” The Latins, as we learn from Aulus Gellius, I. 15. 20., were wont originally to call this class of persons *Locutuleii*, *Blaterones*, *Lingulacæ*. The same writer quotes from M. Cato a characteristic invective against a *Λάλος*: “*Nunquam tacet quem morbus tenet loquendi, tanquam veternosum bibendi atque dormiendi — ita est cupidus orationis ut conducat qui auscultet: itaque auditis, non auscultatis, tanquam pharmacopolam, nam ejus verba audiuntur, verum ei se nemo committet, si æger est.*”—I. 15. 9. This character, we may remark, is not one of those which at once exposes its ridiculous aspect to the view; indeed, the ludicrous element in this, as in other cases, is to be discovered rather in the consequences and attendant circumstances of the actions described, than in the actions themselves. The talker is in reality a serious nuisance, and a most unamiable personage. But when he sets his audience asleep, or puts them one by one to flight, or makes his failing so clear that even his own little children become sensible of it, he then places himself in a truly absurd position, and is an appropriate subject for laughter.

ἀκρασία τοῦ λόγου.] It will be unnecessary to remind the Oxford reader, that for a full understanding of this definition we must go back to Aristotle's famous discussion on *ἐκγρατεία*, *ἀκρασία*, and their kindred states, Nicom. Ethics, lib. vii. Compare the Aristophanic character:

“*Ανθρωπον ἀγριοποιὸν, αὐθαδύστομον,
ἔχοντ' ἀχάλινον, ἀκρατὲς, ἀπύλωτον στόμα,
ἀπεριλάλητον, κομποφακελοφρήμονα.*” *Ranæ*, v. 790.

οὐδὲν λέγει.] “*Says nothing to the purpose*,” opposed to *τι λέγειν*, “*to say something to the point*.” Compare Cowper, Conversation:

“*The mark at which my juster aim I take
Is contradiction for its own dear sake.*”

ἀποκρινομένῳ.] As the dative has good MS. authority (Cod. Vatic. et Monacc.), I have, with Ast, preferred it to the gen. absolute; it must be considered as depending upon *ὑποβάλλειν*, “*interrupts him when he is attempting to reply*.” Ast aptly supports himself by Xen. Cyrop. III. 3. 55.:

καὶ ὑποβαλεῖν δυνήσεσθε, ἢν τι ἐπιλαυθάνωνται.

εἴπας.] There seems some doubt (which of course the MSS. cannot resolve) whether we are to read *εἴπας σὺν μὴ ἐπιλάθη*; or *εἴπας· Σὺ μὲν ἐπιλάθη.* In the first case the *εἴπας σὺν* will be a form of assent, like the *Σὺ λέγεις* (Matt. xxvii. 12.), and not as Schweighauser translates it, “*Avez-vous fini?*” while the *μὴ ἐπιλάθη* expresses that the *Λάλος* foists in a remark of his own under the pretence that his friend has forgotten it either altogether, if we place a full stop at *ἐπιλάθη*, or merely for the moment, if we connect *οὐ μέλλεις λέγειν* with the preceding words. “*Don't forget what I am sure you were going to add.*” If the reading be *εἴπας* the sense will not materially differ, except in the omission of the compliment implied in *εἴπας σύ*. The former reading seems to me certainly more graphic; but some connecting particle, as *ἀλλά*, “*valdè desideratur.*”

κατενεχθήσῃ.] Vide Περὶ Κολακείας, Cap. II.

ἀποκναιση.] As some MSS. have *ἀπογυμνώσῃ*, it has been proposed to read *ἀπογυμώσῃ*; but *ἀποκναιώ* occurs in the same sense, Arist. Ecclez. v. 1083.:

ἔλκοντε τοὺς πλωτῆρας ἀν ἀπεκναίετε.

τὰ διδασκαλεῖα.] This, by the laws of Solon, was a serious offence. The *Λάλος*, in his zeal for conversation, runs the risk. Casaubon refers to *Æschines contra Timarchum*, III. 38. ed. Reiske. But that the law was by no means strictly observed must be evident to any reader of the Platonic Dialogues. See, in particular, the *Lysis*.

προμανθάνειν.] I have, with Ast, retained this, the reading of the MSS. in preference to *προσμανθάνειν*, Casaubon's very generally received conjecture. I cannot, however, agree with the somewhat wire-drawn argument by which Ast attempts to prove that “*προμανθάνειν* pro verbo simplice videatur positum esse.” The preposition, as it seems to me, retains its proper force, and the word means, “*to go through their preparatory exercises*,” or “*to practise.*” Probably some public, or show-day might be in contemplation. I would quote, in confirmation, Aristoph. *Nubes*, v. 938.:

εἰτ' αὖ προμαθεῖν ἄσμ' ἐδίδασκεν τῷ μηρῷ μὴ ξυνέχοντας.

τοσαῦτα καὶ προσλαλεῖν.] The text stands *τοσαῦτα καὶ προσλαλεῖν*, which all the editors declare to be corrupt. Needham would

read, *τοιαῦτα προσλαλῶν*. Ast prefers *τοιαῦτα καὶ προσλαλεῖν*, and explains *τοιαῦτα* by *κωλυόντα*, meaning, I suppose, “*things of a similar*,” i. e. obstructive, “*nature* ;” or he would read *τοιαῦτα προσλαλῶν*. I would conjecture *τοιαῦτα προσλαλεῖ καὶ, κ.τ.λ.*, supposing that *καὶ* has accidentally changed its place, — “*to such an extent does he chatter, both to, &c.*” But the reader must judge for himself.

δεινὸς προπέμψαι.] Cf. Horace :

“ Nil respondebam : miserè cupis inquit abire
Jamdudum video ; sed nil agis, usque tenebo,
Persequar hinc quo nunc iter est tibi.” *Sat. I. 9. 14.*

Πνθόμενος τὰς ἐκκλησίας.] Casaubon interprets: “*Quod si ab aliquo, quid sit in concione actum, scierit, id aliis postea narrabit* ;” and similarly Ast: *Si, quae in concione acta et perorata sint cognoverit, hæc aliis refert.* Upon what grounds these distinguished scholars assigned such a meaning to the words I do not understand. To me they seem incapable of bearing it. Hottinger, with a nearer approach to the sense, has: “*Erkundigt er sich nach dem Gegenstande der Berathung.*” Can *πνθόμενος τὰς ἐκκλησίας* mean anything else than “*having ascertained the days of Assembly?*” Compare, among many similar instances, *ἐν τούτῳ δὲ ἐπέγει καὶ ὁ Κῦρος, καὶ ἐπύθετο τὸ πρᾶγμα.* — Xen. Anab. I. v. 15. For full information concerning these *ἐκκλήσαι* the reader must consult Schöman de Comitiis. We can merely give the bare result of his investigations. The *ἐκκλήσαι* were of two sorts: *Ordinary*, *νόμιμοι* or *κύριαι* (some consider the last term confined to the first in each Prytany), and *Extraordinary* or *σύγκληται*. The *ordinary* were convened, Schöman proves, not on certain fixed days, as was previously supposed, but by special *προγράμματα*, setting forth what business was to be transacted therein. The *extraordinary*, summoned only on great emergencies, were collected by sound of trumpet, and special messengers sent in all directions. The *λάλος* gets an early sight of the programme of the first, or, better still, intelligence of the probable approach of the second, and, brim full of importance, proclaims it over all the city.

τὴν ἐπ' Ἀριστοφῶντος τοῦ ρήτορος.] The words *τοῦ ρήτορος* are the source of much difficulty. There certainly was an Aristophon a *ρήτωρ*, and moreover another Aristophon who was Archon in the 92nd Olympiad. It is possible that the *ρήτωρ*, being a well-

known personage, was confounded by the transcriber with the archon, whose name had probably been given in the usual method of dating. Upon this hypothesis the *μάχη* must refer to Arbela, fought B. C. 331. But it is also very probable that Casaubon's conjecture, *τῶν ῥητόρων*, may be correct, and that the *μάχη* refers to the famous judicial struggle de Coronā between Æschines and Demosthenes, which was only *decided* B. C. 330. I do not attach much importance to the argument of Casaubon, that it must be so "*luce clarius*," because it follows *πυθόμενος τὰς ἐκκλησίας*, for *τὴν τῶν Λακ. κ. τ. λ.* does the same. But *προσδιηγήσασθαι* certainly appears to be more appropriate to a rhetorical contest than to a battle.

εὐδοκιμήσας.] Compare *Περὶ Κολακείας*, Cap. II. : *ἡνδοκιμεῖς χθίς.*

Κατὰ τῶν πληθῶν γε ἄμα.] Though he would persuade you that his speech was highly applauded, yet his irritation at the indifference with which it was really received, creeps out in his abuse of the mob. This is, I believe, the true explanation of the passage, which has by no means been transferred from the chapter *Περὶ Ολιγαρχίας*, but is a most graphic touch of description.

λέγων.] Many editions appear without this word, among them the Tauchnitz. The editors did not see that the following words are really the excuses of the *Λάλος*.

ἐν υγρῷ.] "*That his tongue has got into full play.*" Compare Persius, Sat. I. 104. :

"Summâ delumbe salivâ
Hoc natat in labris, et in udo est Mænas et Attin."

And Aulus Gellius, quoted above, I. 15. : "Quorum lingua tam prodiga, infrænisque est, ut fluat semper, æstuetque colluvione verborum teterima." Whether we are to consider Ἀντίμαχος ὁ Ψακάδος (Arist. Achar. 1083.) as one of this class, may be left to the learned to decide.

χελιδόνων.] Compare *χελιδόνων μουσεῖα*, a quotation from the Alceme of Eurip. employed by Aristoph. Ranæ, v. 87. The Athenians described all barbaric languages as the chattering of swallows, from the note of that bird, and the fact of its arriving from foreign lands. See Æsch. Agam. 1017. :

χελιδόνος δικῆν
ἀγνῶτα φωνὴν βάρβαρον κεκτημένη.

A writer in the Cambridge Phil. Museum has shown, in a very interesting article, that the names of many tribes bordering upon civilized Greece were derived from those of birds. This can only have been from their unintelligible dialects. Compare, in illustration, Aristoph. Ranæ, v. 638. :

δεινὸν ἐπιβρέμεται
Θρηκία χελιδῶν
ἐπὶ βάρβαρον ἐζομένη πέταλον.

ὅταν αὐτὸν κ. τ. λ.] I believe I am not singular in retaining exactly the reading of the MSS., though most editors have introduced some favourite emendations, many of which are doubtless improvements; but that, as I have pointed out, is not the question. Ast, for instance, has *βουλόμενα* for *βουλόμενον*. But it may be doubted whether there is not a touch of sly humour in the retribution thus made to light upon the head of the “great talker” when he wants to rest from his labours. Almost all, again, adopt Sylburgius’ emendation of *Πάππα*, and, were there any MS. authority, I would gladly do so. But in the absence of this, I agree with Ast that *ταῦτα λέγοντα* may be “*ita dicentes*” (i. e. *hoc ipso verbo*, *τῷ λαλεῖν*, *utentes*). In strictness, *ταῦτα* refers to what precedes, and *τάδε* to what follows, which I suppose induced Caſaubon to conjecture *ὅταν*: but the rule is not observed without exception, even by the best authoſ; and the above interpretation removes the difficulty, as *ταῦτα* is referred to the *Λαλία* implied in all that has been said. At least this is, I suppose, Ast’s meaning, which his long note very obscurely expresses. Again, Ast reads *λάλει*, yet the use of the infinitive for the imperative is common enough to make *λαλεῖν* defensible, and accordingly I have not ventured to dismiss it from the text.

CHAPTER VI.

Περὶ Λογοποίας.] The habit of the “Newsmonger,” or “Concocter of news,” “Famigerator,” “Forgeur de nouvelles,” “Zeitungsträger,” “Gazetier.” This character seems to me to occupy a position between the two last: it arises from the same organic restlessness and desire of excitement; it has for its object-matter the same phases of social life, and is, like the other two, developed

in conversation. But as, on the one hand, it is not satisfied with the aimless nothings and disjointed babbling of the Ἀδολέσχης, so neither has it the ambition or the ability which give rise to the dogmatism, disquisitions, and constant obtrusiveness of the Λάλος. The Λογοκούός, accordingly, would supply food to his cravings for mental excitement by searching out all that is novel or marvellous in the topics of the day. His appetite is so unbounded that he is not very scrupulous as to the matter, if it chance to serve his purpose. Should such, as must often be the case, be difficult to discover, he will invent it himself, or produce it by exaggeration,—for his genius is not purely inventive,—rather than starve from inanition. Here the moral weakness of the character is betrayed. Veracity is sacrificed to a paltry passion for the marvellous, and the man becomes contemptible for his folly, and mischievous by his example.

“ Of all ambitions man may entertain
 The worst that can invade a sickly brain
 Is that which angles hourly for surprise,
 And baits its hook with prodigies and lies.”

COWPER, *Conversation*.

Hottinger has, I perceive, taken a view of the character singularly coincident with that at which I had independently arrived. He admits the connection of the newsmonger with the two previously depicted personages, and assigns to him a place intermediate between them. The fundamental defect of the character he also places in the natural feebleness of an uneasy intellect, which feeds its craving for excitement by a search after novelties, but these must, says Hottinger, be novelties in the physical or political world; for intellectual novelties the newsmonger has no taste. The latter interest only the intellect, but his restlessness springs from another source: “ Sie entspringt,” he subjoins, “ aus einer lebhaften, regsamem, aber nicht schöpferischen Phantasie, welche, an eignen Ideen dürstig, den Stoff zu ihrer Nahrung ausser sich in sinnlichen Vorstellungen und Bildern sucht, welche sie angenehm und ohne Mühe beschäftigen.” It is impossible to conclude without observing how admirably these three sketches illustrate the words of Holy Writ: Ἀθηναῖοι δὲ πάντες καὶ οἱ ἐπιδημοῦντες ξένοι εἰς οὐδὲν ἔτερον εὐκαιροῦν, η λέγειν τι καὶ ἀκούειν καινότερον.—Acts, xvii. 21. The testimony of Demosthenes (Philippic I.) to the existence of such a disposition is most probably familiar to every scholar.

καραβαλών.] This, as the reading of all MSS., must be retained, though Casaubon's conjecture, *μεταβαλών*, has been given in the text by Schneider. It either means, as Gale and Fischer interpret it, “*remittens vultum*,” i. e. “*vultus lētos induens*,” as opposed to ἀνασπᾶν τὸ πρόσωπον, and similar phrases (cf. Horace, “*frontem explicare*”); or, as Ast says, “*vultu demisso*,” i. e. “*blando et ita comparato ut alterum captet*,” — “*with a propitiatory, or plausible, expression of countenance*”; “*mit herablassender Miene*.” Probably both meanings may be united. Ast might have quoted, ἀπαξ μεθυσθεὶς, *καραβαλών τε τὰς ὄφρυς* (Eurip. Cycl. v. 153.); and even such expressions as ὄναρα καββαλέν, said of a fawning dog (Od. xvii. 302.), which confirm our view of *καραβαλών*. The use of ἥθος for “*vultus*,” “*expression of countenance*,” will not present any difficulty to the reader of Aristotle. Or it might be rendered, “*with a submissive, i. e. respectful manner*.”

καὶ λέγεις.] There is much difficulty here about the reading. The great majority of MSS. have *καὶ λέγεις τὶ*; *καὶ ἔχειν περὶ τοῦδε εἰπεῖν καὶ νόν*. Some, however, of respectability have *καὶ πῶς ἔχεις* (Cod. Gal. i. 2.; Baroc. Vatic. 23. 149.). From these I had myself elicited the reading of the text. My reason was exactly contrary to that of Ast, who says, “*πῶς haud dubie pro genuino habendum est*.” To me it appeared that *πῶς ἔχεις* being such a very common expression, in the first place, the transcriber would not be likely to substitute another for the purpose of simplification; and, in the second place, its very familiarity might cause it to slip from his pen when suggested by *ἔχεις*. Therefore, accounting thus for the introduction of *πῶς*, and adopting *ἔχεις* from the MSS. above named, I arrived at the reading given in the text, in which, with a trivial exception, I find I have been anticipated by Schneider. He has changed *λέγεις τὶ*; into *τὶ λέγεις*; but the first is in all MSS.: there seems no reason why it should not mean “*have you got any news to tell me?*” and, finally, *τὶ λέγεις* is not so appropriate when addressed to a man who has not yet spoken; besides, its repetition immediately afterwards would be mere tautology. See note. We have both considered *ἔχεις εἰπεῖν καὶ νόν* as admissible without the *τὶ*, which occurs in no MSS. Ast's reading, from his own conjecture, is somewhat wide of the MSS., i. e. *Tὶ καὶ πῶς ἔχεις κ. τ. λ.*

ἐπιβαλών.] This word may have many interpretations, though Ast only notices one, “*quasi incumbens*,” i. e. *urgens*. It may

simply mean, “*pergit interrogare* ;” or, again, it may be taken in the sense usually given to ἐπιβαλών ἐκλαίε in the N. T. (Mark, xiv. 72.), “*having thought upon it*,” “*having hit upon an idea or topic*.” It appears that Diodorus Siculus uses the expression, ἐπιβαλών φησι for “*pergit dicere* ;” but that, in later writers, the word contracted the meaning “*incipio*,” as ἐπέβαλε τερείζειν, “*cantillare incepit*,” Diogenes Laertius (vi. 2. 4.); and Suidas has ἐπέβαλεν, ἥρξατο. See Alford. Gr. Test. ad loc. But in some parts of England the provincialism “*thought on*,” “*I have just thought on*,” is employed exactly in this sense. The reader may see an elaborate discussion on the word in Damm. Lexicon. N. T. in voce ἐπιβάλλω.

Μὴ λέγεται τι καινότερον ;] More than once we have had occasion to refer to the well-known words : 'Αθηναῖοι δὲ πάντες καὶ οἱ ἐπιδημοῦντες ξένοι εἰς οὐδὲν ἔτερον εὐκαιροῦν η λέγειν τι καὶ ἀκούειν καινότερον. — Acts, xvii. 21. The reproach is echoed by Plutarch (quoted by Casaubon) de Curios. p. 519. A. : οἱ δὲ πολυπράγμονες — φεύγοντες τὴν ἀγροκίαν εἰς τὸ βῆμα καὶ τὴν ἀγορὰν καὶ τοὺς λιμένας ὀθούνται, “μὴ τι καινόν.”

καὶ μὴν κ. τ. λ.] This is, with a solitary exception, the reading of all the old MSS. and editions. I cannot, therefore, like Ast and Schneider, receive with the utmost applause the reading of Sylburg : καὶ, Μὴ κ. τ. λ. Moreover, reading μὴ, would not the words properly mean, “*Surely the news is not good, is it?*” instead of “*Is not the news good?*” In the latter case οὐχὶ would have been the word. Μὴ certainly anticipates a negative answer, or the strong probability of one. In the expression μὴ λέγεται τι καινότερον it is the very anxiety of the speaker for news that induces him to put the question in a form which indicates his fear that there may be none: he expects a negative reply, yet hopes for an affirmative. And if μὴ be the right reading, it must have some such force here.

ἀγαθα.] Casaubon having conjectured ἀγαθά γε, from τε found in one MS. (Monacc.), it has been generally received. It does not seem necessary. “*Well, the news is good!*”

τι λέγεις.] It is true that neither here, any more than a few lines above, had the conversation begun; but the point of the thing is, that the Λογοτούς having once arrested attention, acts and speaks as if it had. In the former case he *salutes* his friend

with λέγεις τι, “*have you any news?*”—here he interrupts him, before the words are out of his mouth, with τι λέγεις, “*what's that you say?*”

εὐωχήσειν.] “*Give you a regular feast of news.*” The expression seems to have been a common one. Casaubon quotes Athenaeus and Maximus Tyrius. Plato has Εὐωχοῦ τοῦ λόγου, θαρρῶν.—*De Repub.* I. xxiii. (p. 79. ed. Stalbaum). And again: τὸ λογιστικὸν μὲν ἐγέρας ἑαυτοῦ καὶ ἐστάσας λόγων καλῶν καὶ σκέψεων.—*De Rep.* IX. I. (p. 243. ed. Stalbaum).

καὶ ἔστιν αὐτῷ.] This will remind the reader of Sheridan's “*Lie with a circumstance,*” and its peculiar efficacy. Casaubon aptly quotes *Æsch.* de falsâ Legat. (T. III. p. 317. Reisk.): ‘Ηγείται δὲ, δταν τι φεύδηται τῶν λόγων, δρκος κατὰ τῶν ἀναισχύντων ὄφθαλμῶν· καὶ τὰ μηδέποτε γεγενημένα οὐ μόνον, ὡς ἔστι λέγει, ἀλλὰ καὶ τὴν ἡμέραν ἐν ἦ φροὶ γένεσθαι· καὶ προστίθησι τινος ὄνομα πλασάμενος, δις ἔτυχε παρών, μιμούμενος τοὺς τάληθη λέγοντας.

ὁ ἐργόλαβος.] The Roman “*Redemptor:*” “*Contractor for Public Works*” or *Taxes*: an occupation in very bad repute in Athens.

αἱ ἀναφοραὶ.] “*His references.*” The authorities to whom he refers you for the proof of his story are so inaccessible that you can never convict him of false statement. This use of the word is not very common. See, however, Herod. I. 157.: ἔγγωσαν, συμβουλῆς πέρι ἐξ θεὸν ἀνέψαι τὸν ἐν Βραγχίδησ, and περὶ σπονδέων ἀνοίσειν ἐξ τοὺς πλεῦνας, where the verb has a somewhat similar meaning. Schneider quotes Plato's *Apol.* Socrat. V.: εἰς ἀξιόχρεων ὑπῆν τὸν λέγοντα τὸν λόγον ἀνοίσω.

ἐπιλαβέσθαι.] Casaubon's emendation for ἐπιλαθέσθαι, which may be safely accepted. The word ἐπιλαμβάνομαι is employed over and over again by the philosophical writers in this acceptation. Ast quotes, among many other instances, Plat. *Theæt.* 184. C.: ἀνάγκη ἐπιλαβέσθαι τῆς ἀποκρίσεως, ην ἀποκρίνει, η οὐκ ὄρθη: and Xen. *Mem.* I. ii. 31.: οὐκ ἔχων δτη ἐπιλάβοτο,—which, as he should have added, is explained by what follows: ἀλλὰ τὸ κοινῆ τοῖς φιλοσόφοις ὑπὸ τῶν πολλῶν ἐπιτιμώμενον ἐπίφερων. “*Not being able to lay hold of him in any point.*” In this passage, therefore, I should not interpret with the French translator, “*reprehendere, vel rejicere,*”—but with Ast, “*bei kommen.*” “*denen*

niemand bei kommen kann." Our English idiom agrees with both the Greek and German. "*His Authorities are so intangible that no one can get hold of them.*"

διηγεῖται δὲ.] So the MSS. Schneider, Bloch, and Tauchnitz ed., διηγεῖσθαι.

ὁ βασιλεὺς.] Schwartz refers this to Alexander, son of Alexander the Great and Roxana, who, together with his mother, was put to death by Cassander's orders, B. C. 311. Coray supposes it to mean Hercules, son of Alexander the Great and Barsine, whom Polysperchon poisoned at the instigation of Cassander, B. C. 309. Casaubon's opinion, however, that Arrhidæus is the person meant, seems much more probable. He was son of Philip and a female dancer named Philinna, and consequently half-brother to Alexander the Great. He was at Babylon when Alexander died, and was elected king under the title of Philip. When Antipater, regent of Macedonia, left the government and superintendence of the royal family to Polysperchon instead of Cassander, his own son, the latter, being highly incensed, declared war against Polysperchon, with whom Arrhidæus and the young Alexander, son of Roxana, would naturally be associated. This occurred in the year 320 B. C. Polysperchon sent his son Alexander to Athens B. C. 318, to deliver the city from Nicanor, commander of the garrison in the interest of Cassander, and to proclaim a democracy. In this he was unsuccessful, as Nicanor had occupied the Piræus. Cassander subsequently arrived himself at Athens, and was besieged in the Piræus by Polysperchon, without effect. Upon his departure the city fell, by treaty and capitulation, under Cassander's power. Polysperchon at first united himself with the party of Antigonus, whose ambition threatened Greece from Asia. In the year 315 B. C., however, we find Polysperchon and Cassander acting together against Antigonus. These were the political circumstances which supplied the *Λογοποίος* with his marvels, and which serve to determine pretty accurately the period at which the "Characters" were composed.

πάντα συμφωνεῖν.] I cannot think with Ast that it is necessary to read πάντας, the conjecture of Casaubon. Πάντα means, "*All the particulars are consistent;*" "*there are no discrepancies in the story.*" Fischer also defends the reading of the MSS., but I think on wrong grounds, as he makes πάντα equivalent to πάντας. Cf. omnino the note on *τι ἔστιν*; Cap. XXIII. Περὶ Κακολογίας.

τὸν ζωμόν.] “*The hash had been frightful.*” The reader will hardly believe that the perspicacity of editors has very generally substituted *φόνον* for the graphic *ζωμόν* of the text! Casaubon aptly compares “*fartum facere ex hostibus.*”—Plaut. Mil. Glor. I. 1. 8. If the reader have any doubt concerning the nature of a *ζωμός*, and its appropriateness as a metaphor here, he may consult a fragment of Nicophron, quoted by Athenæus, 269. e. : *ζωμὸς διὰ τῶν ὁδῶν κυλινδεῖτω κρέα.*

τῶν ἐν τοῖς πράγμασι.] “*People in office.*” So Thucyd. III. 28. : *οἱ ἐν τοῖς πράγμασι.*

παρακήκοε.] The *παρὰ* here exerts its peculiar force in composition. Ast renders “*clam excipere*” vel “*sublegere auscultando.*” We may render, “*heard by a side wind;*” “*got information underhand.*”

καὶ ταῦτα διεξίων.] Some MSS. and editions have *πάντα* between the two last words, which seems to have arisen from the previous *πάντα*. There is some doubt whether the words *πῶς οἴεσθε* are the author’s, or form part of the exclamations of the *Λογοποιός*. Schneider, with others, too hastily taking the latter for granted, have transposed the *λέγων* which follows. But for this there is no MS. authority. I have therefore followed Ast, who takes *πῶς οἴεσθε* in its usual sense of “*mirificē,*” considering it as belonging to the author. So we say in English, “*you can’t think!*” Compare Strepsiades’ exclamation of admiration at his son’s abilities :

ἐκ τῶν σιδίων βατράχους ἐποίει, πῶς δοκεῖς;

ARIST. *Nub.* 878.

And :

κάπειθ’ ὁ Δῆμος ἀναβοῦ πόσον δοκεῖς; Ecclez. v. 399.

See also Plutus, v. 742., and Acharnians, v. 24. On the general principle, and the fondness of the Greeks for interrogative forms, see Blomfield, ad *Æsch. Persæ*, v. 196. (Glossary). See the note above, on *πῶς λέγεις*;

σχετλιάζει.] This verb seems originally to have implied complaint expressed in passionate gestures. Hence any strong expression of sorrow or sympathy. *Σχετλιασμός* became a technical term in Rhetoric for language of the sort. See Arist. Rhet. II. 21. 10. : *καθόλον δὲ μὴ ὄντος καθόλον εἰπεῖν μάλιστα ἀρμόττει ἐν σχετλιασμῷ καὶ δεινώσει.* Accordingly Ernesti, in his *Lexicon Techno-*

logiae Rhetoricae, explains *σχετλιαστικά σχήματα* “formæ dicendi et figuræ quibus illam conquestionem et lamentationem significamus. Vide Apsin. Rhet. p. 728. Cicero, de Inventione, I. 55.” Cicero's remark is “Conquestio est oratio auditorum misericordiam captans.” L. and S. Lex., which rarely allows anything to escape it, only has in voce “*angry, bitter complaining, impatience*, and the like. Thuc. VIII. 53.”

ἰσχυρὸς γενόμενος.] Casaub. : “*At fuit certè Cassander præpotens.*” Gesner : “*At sunè potens jam erat, quo magis mirum, tantas opes concidisse.*” Reiske supposes *ἰσχυρός* to be a vulgarism for ἀνδρεῖος. Coray conjectures *ἰσχυρώς μαχόμενος*. Ast has no doubt but that some verb has been lost after *γενόμενος* ; that in fact “*plura deesse*,” and prints with asterisks accordingly. I cannot help thinking that the difficulty has in a great measure arisen from forgetting the distinction, already insisted upon, between *εἴμι* and *γίγνομαι*. See Cap. I., note on *γεγονέναι*. Adopting Reiske's view of *ἰσχυρός*, I translate: “*But not until he has shown himself a stout fellow.*” Compare Thuc. II. 35. : ἀνδρῶν ἀγαθῶν ἔργῳ γενομένων, “*having proved themselves good men and true.*” The phrase then becomes nearly equivalent to our “*having been game to the last*,” and I see no reason for alteration. See more particularly ἐλέγετο φρόνιμος γένεσθαι, said of the conduct of Episthenes in the battle of Cunaxa (Xen. Anab. I. 10. 7.), “*Was said to have shown himself a good officer.*”

προσδεδράμηκε.] Coray contends that we should read *προδεδράμηκε*, and translates “*et cependant il l'a déjà débité par toute la ville*,” but this sense would surely require the pluperfect. Ast justly remarks “*perfectum προσδεδράμηκε actionem denotat et perfectam et adhuc durantem, sc. omnes jam adiit et adhuc adit.*” The Tiro may compare Hom. Il. I. 37. :

Κλῦθι μεν, Ἀργυρότοξε· δε Χρύσην ἀμφιβέβηκας.

And Jelf, Greek Grammar, § 399. : “The notion of continuance arises from the simple notion of the Perfect: a completed action implies and is the foundation of the permanent state which naturally follows such completion; hence we often translate a Perfect by a Present, as Xen. Mem. Soc. I. 4. 2. : *εἴπε μοι, ἔστιν οὔστινας ἀνθρώπων τεθαύμακας ἐπὶ σοφίᾳ.*”

τῶν τοιούτων κ. τ. λ.] Ast denies that these closing remarks proceeded from Theophrastus. He is perhaps consistent in doing

so, and yet there is a tone of quaint humour about them which strongly savours of our author.

ἀλυσιτελῶς.] I can find nothing to support Casaubon's notion, “fuisse nonnunquam Athenis in homines Λογοποιοὺς publicè animadversum.” The word, I think, merely refers to the misfortunes that follow,—loss of clothes and a dinner. Translate “*unprofitably*,” “*in a way that does not pay*.” Compare Soph. OEd. Tyr. 316.:

φεῦ φεῦ! φρονεῖν ὡς δεινὸν ἔνθα μὴ λύει
τέλη φρονοῦντι!

where it is generally admitted that λύει τέλη = λυσιτελεῖ.

περιστάσεις.] “*A circle of by-standers* ;” like the Latin *corona* or *circulus*. Compare Περὶ Ἀπονοίας, Cap. XV., περιστασθαι τοὺς ὄχλους.

τὰ ἴματα κ. τ. λ.] According to Casaubon, the custom of thieving at the baths was so common that there were a class of officers, called by the Greeks *ἱματιοφύλακες*, and by the Latins *capsarii*, who took care of the property of the bathers. It appears from Demosth. contra Timoc. that the thieves were capitally punished when the value of the property stolen exceeded ten drachmas.

ἐν τῷ στόφῳ.] See note on these words Cap. II., Περὶ Κολακείας.

ἐρήμους δίκας ὠφλήκασι.] “*Allow judgment to go by default.*” The phrase is familiar to all readers of the Orators. Horace says of his friend:

“ Casu tunc respondere vadato
Debebat, quod ni fecisset, perdere litem.”

Sat. I. 9. 36.

πόλεις.] This is Casaubon's excellent emendation for πλεῖστον, which, though found in all MSS., is unintelligible: τεῖχος would be nearer.

παρεδειπνήθησαν.] Παρὰ exerts its force in composition. “*Missed their dinner.*” Ταλαιπωρον. The English translator has “*wearisome mode of life*,” but it appears to correspond more nearly to our word “*pains-taking*,” than to any other. This seems to be the exact sense in Thucyd. I. 20. : οὐτως ἀταλαιπωρος τοις πολλοῖς

η ζήτησις τῆς ἀληθείας, καὶ ἐπὶ τὰ ἔτοῖμα μᾶλλον τρέπονται. “*So unpainstaking are most men in investigating the truth,*” i. e. they accept the first account of the matter that comes to hand, as in the instance given about Hipparchus. Compare also, Aristoph. Nubes :

εἰ μνήμων εἴ καὶ φροντιστής καὶ τὸ παλαιπώρον ἔνεστιν
ἐν τῇ ψυχῇ, καὶ μὴ κάμνεις μηδέ ἔστως, μήτε βαδίζων.

v. 410.

L. and S. (Lexicon), quoting the passage, have “*careless, slovenly, thoughtless, indifferent.*”

ποιὰ γὰρ ἐν στάᾳ.] Ast's emendation for *οὐ*, which I have not hesitated to accept, as it seems so probable that the transcriber, seeing a negative to be necessary, at once introduced it, overlooking that before *διημερεύοντιν*.

CHAPTER VII.

Περὶ Περιεργίας.] “*Sedulitas inepta*,” “*Der unzeitige Dienstleifer*,” “*Le Bavardeur*.” The character of the “*Over-officious*,” the “*Busy-body*.” We have here again the psychological features which distinguish the three previous sketches. There is the same organic restlessness of temperament and nervous irritability, which, acting upon the feelings and the imagination, produce the Chatterer, and the News-monger. But in the present case their development is in action, rather than in language. Still there are indications of a strong family likeness between the persons. There is the same difficulty in tracing the conduct of the Busy-body to any definite principle of action; the same in consequence in all he does; the same want of a serious object of pursuit and a steady regulating law of life. His energies are active rather than vigorous, and being directed to all possible objects, evince an inaptitude for any. The character is not inconsistent with a certain degree of uneasy good nature; but this is readily perverted, or lost, in the absence of all high morality. Casaubon considers the man to vary but little from the *Ἄρεσκος* and the *Κόλαξ*. I differ from him, as I do not think that he exhibits any such fixed ulterior purpose as that which characterises their actions. All, however, hitherto considered, agree in having for their object-matter *τὸ συζῆν κ. τ. λ.* Vide supra.

Cicero seems to have expressed the idea by “Inepta sedulitas.” Horace by the single word, Ep. II. i. 260. :

“Sedulitas autem stultè quem diligit urget.”

Casaubon remarks that speaking *latinissimè*, I suppose in the etymological and primary meaning of the word, we may translate “*Ambitio*.” The *περὶ* retains its common force in composition of “*over and above*,” as *περισσός*, “*over and above what is required*,” *περιουσία*, “*stock in hand*.”—See Thuc. II. 13., v. 71.

Περιεργία.] Coray had supplied the article before this word, in which Ast has followed him, with the additional innovation of a δὲ, which he considers necessary. I have not seen the necessity for either word. Certainly, *περιεργία*, as an abstract term, does not *require* the article, however its presence might be *explained*. See Jelf's Gr. Gr. § 448. : “Abstract nouns, when considered as such, do not take the article, as an abstract notion is not capable of individuality; but the article is sometimes used either to define, or particularise, the abstract.”

† δόξειεν εἰναι.] This is the reading of nearly all the MSS. One (Cod. Monacc.) has δόξει, which most of the editors have received. Fischer has corrected δόξειεν ἀν. Ast has introduced it into the text, as indeed several others had done before him. But δόξειεν ἀν, i. e. the optative with the particle ἀν, = the second future of the Latins, “*shall or will have done a thing*,” and consequently is a more positive and dogmatic statement than the naked optative. Yet the naked optative only seems to have been employed in the statement of suppositions without any idea of their realization. The present case cannot be considered to come under this head; I have therefore obelized the word as exceedingly exceptionable.

προσποίησις.] Used in much the same sense as in Cap. I. “*Simulatio in dictis et factis*.”—Cas. “*An affectation with a show of good will developed in words and deeds*.” Mer' εἰνοίας. “*Accompanied by good will*.” I have translated it as though in close connection with *προσποίησις*, still Theophrastus may have meant to give the Περιεργος credit for real εἰνοία, and thereby distinguish him from the εἰρων, whose *προσποίησις* was ἐπὶ τῷ χεῖρον.

ἐπαγγέλλεσθαι κ. τ. λ.] Few passages from an ancient writer have more exercised the ingenuity of the learned than this. The

original stands ἐπαγγέλλεσθαι ἀναστάς, ἀ μὴ δυνήσεται, καὶ ὁμολογούμένου τοῦ πράγματος δικαίου εἶναι, ἐν τινὶ στάς, ἐλεγχθῆναι, — where the words ἐν τινὶ στάς appear to be devoid of meaning. They have, however, been interpreted “*in aliquâ causâ sue circumstantiâ nimis acriter inhærens et insistens, ex nimiâ scilicet curiositate in redargutionem incidit et causâ cadit*” (Duport), where I suppose ἐν τινὶ στάς must mean “*dwelling upon, taking his stand upon, some particular point*,” as the Latin “*in singulis consistere*.” But I have been unable to discover any authority for the expression, and the whole is singularly awkward. Casaubon conjectures ἐν τινὶ στάς, δεικνύειν ὡς οὐχ οἶοντες ἐλεγχθῆναι, which need not be discussed. Coray supposes tmesis for ἐνστάς τινι : “*en s'opposant à quelqu'un (de ceux qui reconnoissent l'affaire juste) en lui faisant des objections.*” But can any such instance of tmesis from a prose writer be produced ? I can only remember Thuc. III. 13. : μὴ σὺν κακῷ ποιεῖν αὐτοὺς μετ' Ἀθηναίων ἀλλὰ ξυνελευθεροῦν, where however σὺν κακῷ ποιεῖν seems to be used almost as a compound verb, ξυγκακοποιεῖν, in direct antithesis to ξυνελευθεροῦν. Hottinger reads ἐλέγξειν, omits ἐν τινὶ στάς altogether, and the καὶ before ὁμολογουμένου. Having done this, he has of course no difficulty in translating, “*Der περίεργος tritt in der Versammlung auf, und macht sich anheischig das, was ein anderer so einleuchtend, und bündig bewiesen hat, dass sich keine Widerlegung gedenken lässt zu widerlegen.*” Schwartz suggests ἐν τι στάς. Schneider has ἐνισταμενος “*aggrediens efficere quod se præstiturum esse professus erat.*” Ast transposes ἀναστάς, and placing it before ἐλεγχθῆναι, considers ἐν τινὶ στάς as an interpolation. He explains the whole thus : “*Causa inferioris et ab omnibus derelicta patrocinium suscipiens, surgit in concione et defendere eam studet, sed cadit in judicio et convincitur.*” Reiske proposes for ἐν τινὶ στάς, to read ἐνστάς or ἀντιστάς, or ἀντιτείνας, *adversans, repugnans*. Upon the whole I have adopted ἐνστάς, because it is so near the original reading, and because also I conceive it possible that allusion is made (though I have not seen it suggested) to the rhetorical ἐνστάσεις, or ways of putting in an objection to an adversary's argument : ἔστι δὲ λίγειν ἡ ἀντισυλλογισάμενον, ἡ ἐνστασιν ἐνεγκόντα.—Aristot. Rhetoric. II. 25. 1., where four sorts of ἐνστάσεις are specified, and (in cap. 26.) the ἐνστασις is thus defined : οὐκ ἔστιν ἐνθύμημα, ἀλλὰ τὸ εἰπεῖν δόξαν τινὰ, ἐξ ἣς ἔσται δῆλον ὅτι οὐ συλλελόγισται, ἡ ὅτι ψεῦδος τι εἴληφεν. Other rhetorical writers use the word, as Isocrates ad Philippum : Ταχ' οὖν ἀντιστῆναι τοῖς λεγομένοις τολμήσειε, λέγων κ. τ. λ. The meaning

in this case of the whole passage will be, “*He is a sort of fellow who will get up and promise what he will prove unable to perform, and after the matter has been confessedly settled fairly, he will try and put in an objection in behalf of his friend, and get floored.*” Or if Ast’s reading be considered preferable, we may translate *οἵος ἐπαγγέλλεσθαι, ἀ μὴ δυνήσεται, καὶ ὁμολογουμένου τοῦ πράγματος δικαίου εἶναι, ἀναστὰς ἐλεγχθῆναι, “he promises what will be beyond his powers to perform, and when all parties admit the matter to be beyond dispute, he rises to make a speech, and gets floored incontinently.”*

διέργειν.] So Casaubon, for *διεγείρειν*, in which he is supported by good MS. authority. Both, however, agree very well with the character of the *περιεργος*. “*If he sees people fighting he attempts to separate them,*” or “*he stirs up the soldiers when ready for action.*” At least so says Bloch: “*in prælium ituros milites excitare conatur vir intempestivè sedulus.*” But should we not in this case read *μαχουμένους* or *μαχησομένους*?

οὐ πορεύεται.] Casaubon would correct *οἶ*, and others wrongly *ποῦ πορεύεσθαι*. But no change is necessary: *οἶ πορεύεται* = “*whither he is going,*” and *οὐ πορεύεται* = “*where he is at the moment he is going.*” Surely the latter is more appropriate than the former, for the *Περιεργος* has lost his way, but not forgotten his destination. But though a good deal has been written and conjectured about the passage, no editor notices this distinction. Ast’s way of accounting for the matter is hardly worthy of him. “*Est enim,*” he says, “*οὐ idem quod οἶ.*”

μετὰ τὴν αὔριον παραγγέλλειν.] *Παραγγέλλειν* is a military term, and corresponds nearly to giving the “*order of the day.*” It is of frequent use in Xenophon. I transcribe Schneider’s explanation of the word in his Lexicon to Xenophon’s *Anabasis*. *Παραγγέλλειν*, “*Jubere.*” “*De imperatore qui ex tempore imperat, quid fieri debeat, adeo ut imperium non cum classico, aut a præcone edicatur, sed per manus tradatur et accipiatur. Causa est ne hostes rem ipsi sentiant, aut morâ temporis interpositâ certiores fiant.*” I. 8. 3. 16., IV. 1. 16. See also Dindorf on *Hist. Græca*, IV. 8. 19.: “*ut armati adsint milites,*” and IV. 8. 19.: “*ut itineri se parent.*” Hence the absurd officiousness of the *Περιεργος*, in demanding to know these orders for “*the day after to-morrow,*”—a request which, of course, it would be impossible to grant. “*Non tulit Rex Antigonus περιεργίαν ejusmodi, ne in filio quidem, à quo cùm*

eset aliquando interrogatus, 'Quando sumus castra moturi?' respondens ille, 'Quid,' inquit, 'vereris ne tubæ sonum solus non audias?'"—*Cas.* The reader may compare the anecdote recorded of Burnet by Mr. Macaulay, wherein he is described as obtruding a similar question upon the taciturn Prince of Orange, soon after his landing in England, and receiving an ingenious though unappreciated rebuke.

δωματιψ.] It appears from Plato, *de Rep.* III. 4., and Arist. *Ecclez.* 7., that *δωμάτιον* means *κοιτών*, cubiculus, "a bed-chamber." Aristophanes employs the word as a parody on Euripides, i. e. *Αἰθέρα Διός δωμάτιον*, for *αἰθέρ'*, *οἴκησιν Διός*.—*Eurip. Frag.* Melanippes.

μαλακιζομένψ.] This is the reading of some good MSS., and is doubtless genuine. Some ignorant transcriber, not understanding the peculiar meaning of the word, gave *καλλωπιζομένψ*, as a gloss, which found its way into most editions. From this, again, came by correction *καυματιζομένψ* ("suffering under a fever"), which reading Casaubon and several others have adopted. But *μαλακίζομαι* is evidently correct, as may be seen by comparing Cap. I.: *καὶ ὁφὲ γενέσθαι αὐτὸν, καὶ μαλακισθῆναι*. We also meet with the expression in Lucian, as *καὶ νῦν βαδίζω ὁδυνηρῶς, καὶ ιδίω θαμὰ, καὶ μαλακῶ τὸ σῶμα* (Lucian. *Lexiphanes*, cap. 2.); and in the Greek of the New Testament *μαλακία* is, "sickness," "infirmity." See Cap. I., note *μαλακισθῆναι*.

εὐτρεπίσαι.] I shall not trouble the reader with all the criticism and conjectures which have been lavished on this unfortunate passage, as I am satisfied with Ast's defence of the original reading given in the text. It amounts to this, "When the physician has strictly enjoined that he is not to give wine to the patient, he makes ready the sick man in bed for taking it, asserting that he wishes to try an experiment;" *εὐτρεπίσαι*, therefore, which means "in lecto jacentem attollit et ita componit, ut commode bibere possit," contains *δοῦναι* latent in itself. Such is the common practice of Theophrastus, who, as a mimetic writer, graphically describes whole actions, by some one of their most prominent or peculiar accompaniments: thus, *ἀναστὰς*, a little further back, means—"getting up and making a speech;" *ἐπὶ θάκον ἀνιστασθαι* (*Περὶ Ἀναισθησίας*), "to get up and go to a seat," and *ἀναστῆναι* (*Περὶ Κακολογίας*), "to get up and go away." This may perhaps justify

us in retaining the text; but there is certainly some temptation with Hottinger to supply *δοῦραι* (either mentally, of which construction there are examples, or actually), and then to correct *εἰντρεπίσεται*, “*ob ihn der Wein nicht erquicken werde*,” or nearer still in English, “*to see whether the wine will not put him all right*.”

Τῆς γυναικός.] It does not seem very clear whether his own wife, or that of a friend, is meant.

Πρότερον κ. τ. λ.] Schneider, following a hint from Casaubon, declares that these words cannot form part of the character of the *Περίεργος*. He would attach them to the Chapter *Περὶ Ἀπονοίας*. I agree with Ast that no change is necessary. The *Περίεργος* shows that he is ready for anything, and cannot undertake even the most ordinary business, without letting every one know that he has been engaged in such affairs half-a-dozen times before. The *Περίεργος* was not likely to be so strict in his practice as to appreciate the exalted morality of the saying attributed to Hierocles, *Σέβου τὸν ὄρκον τῷ μὴ προχείρως αὐτῷ καταχρῆσθαι, οὐ έθισθῆς εὐορκεῖν, ἐκ τοῦ μὴ έθισθῆναι ὄμνύναι*.

CHAPTER VIII.

Περὶ Ἀκαίριας.] “*Intempestivitas*,” “*Inscitia temporum*,” “*Gau-cherie*,” “*Blundering*,” “*Want of tact*,” “*Ignorance of what is due to the proprieties of Time and Place*.” If with that restless temperament, already discussed, which is ever prompting an interference in the affairs of others, be united a want of due discrimination, we have the character of the *“Ακαίρος* in its most full and offensive development. Such a man is always doing something for you, but his perceptions are defective, and he does it at the wrong time, in the wrong place, or in the wrong way. He is ever showing that he has no refinement of feeling, that he cannot understand the “*Situation*,” and that what we call *tact* is entirely beyond the sphere of his comprehension. Yet his intentions are good; all the while he is acting *μετ’ εὐνοίας*, for otherwise his conduct is *ἐπιχαρεκακία* or pure malignity. Still he will not be at the pains to make himself master of all the particulars a knowledge of which can alone render his interference serviceable. Hence a latent self-

ishness is often at the bottom of all this blundering. The proprieties of time and place require an effort for their due observance, and that effort the Ἀκαίρος is too careless, or too indolent to make. But it must be observed that there is an Ἀκαίρια of a different kind. The thousand courtesies and conventionalities of society can only be mastered by those who are conversant with society. Hence even men of worth and ability who are ignorant of the world, commit themselves ludicrously when introduced into a sphere where they have not been accustomed to move. Ἀκαίρια of this kind, when it does not arise from want of delicacy or refinement, excites compassion rather than annoyance, yet it is ἀκαίρια; the ἀκαίρια of Dominie Sampson, or the Vicar of Wakefield, or of Goldsmith himself. The Emperor Claudius was an ἀκαίρος of another class. See the 39th chapter of his Biography by Suetonius: “*Inter cætera in eo mirati sunt homines et oblivionem et inconsiderantiam, vel ut Græce dicam μετεωρίαν et ἀβλεψίαν,*”—graphic terms which admirably express the peculiar temperament of the ἀκαίρος. Since then Ἀκαίρια has so wide a compass Hottinger doubts whether the modern languages supply an equivalent term. He translates “*Der Mangel an Rücksicht auf Zeit und Umstände,*” which agrees with what I have said above. Schneider says that the Latins express the character by the word *Ineptus*, and refers to the well-known discussion concerning this word, Cicero, *de Orat.* ii. 4. The first part of the definition—“*Qui, quid tempus postulet, non videt*”—is certainly appropriate, but the rest passes “in alia omnia.” Indeed Crassus, in loco, distinctly declares, “*Ut queras omnia, quo modo Græci ineptum appellant, non reperies.*” Casaubon observes that Ἀκαίρια is exactly opposed to the mental habit called *εὐκαίρια* by Plato, and defined *χρόνου ἐπίτραξις, ἐν φ. χρὶ παθεῖν η ποιῆσαι.*”—*Op. p. 413. C.* The same habit was by the Stoics denominated *εὐτράξια*. See *Cic. de Officiis*, i. 40., who there defines it: “*Scientia opportunitatis idoneorum ad agendum temporum.*”

[*ἐπίτρεψις.*] I have followed Ast in retaining the reading of the MSS. instead of substituting *ἐντρεψις* for it, though I am hardly satisfied with the distinction which he would establish between the two words. *Ἐπιτυγχάνειν*, he says, is “*aliquem adire et quasi adoriri; ἐντυγχάνειν, convenire, loqui.*” Peculiari autem usu *οἱ ἐπιτυγχάνοντες* sunt, *quos fortè fortunā incidimus.*” I think, however, a consideration of the prepositions will show that *ἐπιτυγχάνειν* signifies the more accidental and casual encounter of the two. This

I think confirmed by the later usage of ἐντευξίς, which soon passed into the meaning of “*conversation*,” and in the time of Polybius meant “*study*” or “*reflection*.” Ἐντυγχάνειν, several editors assert, “*de iis tantum dicitur, qui alterum conveniunt, non de iis quos convenit alter.*” The extreme laxity of the definition, which would equally suit several other characters, has been noticed by all the editors; but see the Introduction.

ἀνακοινοῦσθαι.] “*Rem cum eo communicare, et deliberare.*”—Ast. “*To impart his affairs to his friend, and take him into his counsels.*” It is used in the same sense by Aristophanes, *Nubes*, v. 455.:

βουλομένους ἀνακοινοῦσθαι τε καὶ ἐς λόγον ἐλθεῖν.

κωμάζειν.] As explained by Phavorinus, τὸ ἐπὶ ἐρωμένην πορεύεσθαι ἐστεφανώμενον καὶ αὐλοῦντα, “*To give his mistress a serenade.*” The rude and boisterous nature of the κῶμος may be inferred from many passages in the classical writers. See for instance, *Athenaeus*, lib. iii. § 48.: πτωχῶν ἐραστῶν κωμαζόντων, καὶ ἀπειλούντων κατασκάψειν τὴν οἰκίαν ἐνηροχέναι γὰρ δικέλλας καὶ ἄμας. Perhaps we may compare the modern practice of “a Charivari,” though I am not aware of any instance of the application of a κῶμος to political purposes.

δίκην ἐγγύης.] If the principal made default, his surety might be sued for the amount within twelve months by a δίκη ἐγγύης. See Demosthenes c. *Apaturium*, 901. 10.

ἀναδέχεσθαι.] “*Spondere*,” “*To take bail upon himself*,” “*To go bail for him*.” Compare Thucyd. viii. 81., where Alcibiades says to the Athenians that Tissaphernes πιστεῦσαι ἀν μόνως Ἀθηναῖοις, εἰ αὐτὸς κατέλθων αὐτῷ ἀναδέξαιτο, “*Si ipse salvis reversus sponsor fieret Tissapherni.*” Ast ignores the αὐτὸν which in almost all MSS. stands before this verb, because “*τοῦτο σε κελεύω σε ποιεῖν non dici potest pro τοῦτο κελεύω ποιεῖν*,” but the cases do not seem to me identical.

τοῦ γυναικείου γενούς κατηγορεῖν.] The reader may see this amusingly illustrated by Lucian in his *Conviv. Lapitharum*.

ώνητήν.] Casaubon refers to the existence of a class of Brokers at Athens, and supposes the “*Ακαρος* to have been acting in that capacity: “*Mos fuit Athenis, ut, qui vellent aliquid vendere, certorum hominum operā uterentur ad reperiendum emptorem. Eos homines Dinarchus et Isaeus, ait Pollux, vii. 2., προπράτορας voca-*

runt, Aristophanes προτάλας." I think it, however, much more consonant with the officious character of the "Ακαιρος to suppose that he acted entirely as a volunteer in the matter.

τόκον ἀπαιτήσων.] After some hesitation I have followed Ast and Gesner in adopting τόκον, found in one MS. (Cod. Baroc.) for the commoner reading τόμον. My reasons are, *first*, τόμον ἀπαιτήσων θύοντας cannot mean, as some editors seem to suppose, "*accedere ut portionem petat omnibus jam distributis.*" This would surely require the perfect participle. On the contrary, it must mean, "*Ad sacrificantes venit ut portionem postulet,*" which is no mark of ἀκαρία at all. *Secondly*, in this case ἀναλίσκοντας is exceedingly flat and insipid, if not utterly without meaning. *Thirdly*, ἀπαιτήσων, most properly and commonly applied to τόκον by Theophrastus himself, is not equally appropriate to τόμον. In the first instance ἀπαιτέω means "*I demand back from a person something of mine which he has*, e. g. *an article lent.*" Hence readily arises the notion of *demanding anything to which I have a right; demanding my own.* The usage of ἀποδίωμι, "*to pay back,*" is similar: so also is that of ἀπέχω, in a passage which has been misinterpreted. St. Matthew, vi. 2.: ἀπέχουσι τὸν μισθὸν, "*They receive the reward due to them:*" so also ἀπολαμβάνω, as Arist. Nubes, v. 1092. :

οὐ φασίν ποτε
οὔτως ἀπολήψεσθαι.

"*Ever get back their own.*" Accordingly, it is over and over again applied to τόκος, but would be very unsuitable if employed to denote a request, compliance with which is a pure favour. *Fourthly*, it is very natural that the word θύοντας should suggest τόμον to a copyist well acquainted with the customs observed in a sacrifice. Upon the whole, then, I read τόκον, considering the claim peculiarly mal-àpropos: *first*, because made upon persons busily engaged in festive preparations, and "*on hospitable thoughts intent;*" and *secondly*, because made at a time when they were likely to be somewhat out of pocket (ἀναλίσκοντας).

ἀπήγξατο.] Voce mediâ. "*Went and hanged himself.*" Cf. Herod. II. 131.: ἡ παῖς ἀπήγξατο ὑπὸ ἄχεος. And of Judas, Matt. xxvii. 5.: καὶ ἀπελθὼν ἀπήγξατο.

Παρὼν διαιτηρ.] There seems some doubt whether this means "*being present to act as arbitrator,*" or whether, as Duport says,

it can only imply “*being present at an arbitration.*” In support of the former Coray quotes Demos. c. Nearchum, p. 1360. : *οι πάποντες ἔκαρέψει ἐπὶ τῇ διαιρῇ.* Ast supposes, and probably with reason, that the words contain both senses. “*Ni fallor hunc sensum habent. Si arbitrio interest, sive ipse arbiter captus, sive casu præsens.*” Perhaps, then, the words are purposely vague, in order to include both. *Συγκρούειν* is “*committere.*” The metaphor most likely from quail-fighting. The expression, however, *ξυνέηκε μάχεσθαι*, is at least as old as Homer. Il. A. 8.

ἀρχησάμενος.] The reading universally, of the MSS., for which the editors nearly as universally substitute *ἀρχησόμενος.* But the force of the Aorist is, *perhaps*, compatible with the meaning required: it refers indefinitely to any occasion whatsoever. The true doctrine of the Aorist is of late development, and even still is most imperfectly understood. Cf. Appendix. With respect to the fact itself we may learn from Xenoph. Cyrop. I. 3., that it was not the custom to attempt dancing at the ancient banquets until the guests were nearly disqualified for the performance of their steps by wine. To the same effect is the declaration of Mnesimachus, Athen. ix.; and the often quoted words of Cicero, pro Muræna 5.: “*Nemo ferè saltat sobrius, nisi forte insanit, neque in solitudine, neque in convivio moderato atque honesto. Tempestivi convivii, amœni loci, multarum deliciarum comes est extrema saltatio.*” The reader will find an elaborate defence of the dance, with some interesting information on its antiquities in Lucian’s Treatise, “*De Saltatione.*”

CHAPTER IX.

Περὶ Ἀγροκτασίας.] “*Rusticitas*,” “*Die Rusticität*,” “*Grossièreté*,” “*Rusticity*,” “*Clownishness*,” “*Want of Breeding*.” We have here that violation of politeness, or the virtue of social intercourse, which springs from ignorance, and want of experience or instruction. It may be considered as a fault which is accidental rather than essential, because arising more from the external circumstances of the individual, than from any inherent defect of disposition. Politeness is, indeed, of two kinds, the Absolute and the Relative. We look for the first from every man with the feelings of a man: we describe it by the epithet of “*natural*,” and

are as little surprised to meet with it in the cottage, as in the Court. Its violation offends our moral sense, and we regard the offender with disgust. But of this hereafter. Relative politeness is, however, a different thing. It varies as its circumstances vary. Each class of society has a different definition for it, and special rules determined by its own peculiar spirit. Hence the same action, so far as this relative politeness is concerned, may be perfectly conformable to one code of manners, while it violates another; and the same individual who observes all its requirements among his own class, if suddenly transplanted to another sphere of social life, will commit a thousand offences against its established proprieties. Of such contrarieties, perhaps the most obvious is that which subsists between town and rural life, with their respective manners and habits. It has ever been a fruitful topic for comedy and satire; it has impressed itself strongly upon language, and the distinction between *ἀστεῖος* and *ἄγροικος*, "rusticus" and "urbanus," "clownishness" and "urbanity" finds a counterpart in the literature of most nations. Theophrastus probably had a contrast of this sort in his mind when delineating the *ἄγροικος*. He meant to depict, not one who violates natural politeness, but a clown accidentally transferred, or perhaps ambitiously transferring himself to a sphere against the conventionalities of which he most grievously offends.

It is true, as Hottinger observes, that he introduces into his sketch two traits of such grossness, that we are inclined to include the subject of it among the violators of natural and instinctive good breeding. But we must remember that even in these cases the transgressor is offensive from ignorance rather than indelicacy; that the notions of the ancients were very much more lax upon such matters than our own; and that even among ourselves the uneducated orders would regard them in a different light from that in which they present themselves to an eye habituated to the extreme refinement of our own social intercourse.

The Greeks, says Casaubon, denoted that excellence which is opposed to *ἄγροικία* by the term *κοσμιότης*, which they defined *ἐπιστήμη περὶ τὸ πρέκον ἐν κινήσει καὶ σχήματι σώματος*. Andronicus Περὶ Πλαθῶν. Plato's definition is, *ἐνταξία περὶ κίνησιν σώματος*. ("Orois, p. 412. d.) Cicero touches upon the subject at some length in the first book of the Offices, and Horace seems to have described *ἄγροικία* graphically enough when he calls it

"Asperitas agrestis et inconcinna gravisque." *Ep. I. xviii. 6.*

ἀμαθία.] From the foregoing observations, as indeed from its etymology, it will be seen that this is not simply “*inscitia*” or “*ignorance*,” as many translators have it. It is rather that want of due breeding, culture, and discipline implied in the words *μανθάνω, μαθήτης, &c.* The *ἀμάθης* is the “*uneducated man*,” “*the rude unlettered swain*,” who has never been taught how to behave himself, and is, in fact, nearly synonymous with the *ἀγροικος*. This has been remarked by Wolf and Demosth. Lep. § 99; and again, by Buttman, in his edition of the Minor Platonic Dialogues. I would add, compare Aristophanes :

σκώπτων ἀγροίκως καὶ προσέτι λόγους λέγων
ἀμαθέστατα, οὐδὲν εἰκότας τῷ πράγματι.

Vespae, 1278.

Also *ἀμαθῶς* in the *Lysistrata* of the same author, v. 1045, which the Scholiast explains from Suidas, *ἀπαιδεύτως, ἀκοσμήτως*. Hence, like our “*simple*,” the word was sometimes used in a good sense, as by Thucydides, I. 84. : *ἀμαθέστερον τῶν νόμων τῆς ὑπεροφίας παιδεύομενοι, “brought up with too little learning,—or too much simplicity—to despise the laws.”* Hottinger, taking the same view as the above, objects to Casaubon’s translation, “*decori ignoratio* ;” and La Bruyère’s “*une ignorance grossière des bien-séances*.” He does not translate “*Unwissenheit*,” which he rightly says would require some word to point out its specific nature; but “*Ein Mangel an Lebensart, welcher gegen den Wohlstand verstößt.*”

ἀγροικος.] The Grammarians made a distinction : *ἀγροῖκος, περιστώμενος* *is est qui rure habitat, qui etiam ἀγρεῖος dicitur : ἀγροῖκος vero, ὁ σκαιὸς τοὺς τρόπους.* On the use of the word denoting that intellectual dulness supposed to accompany rusticity, see the famous scene in the *Nubes*, v. 606. :

Μὰ τὴν Ἀναπνοὴν, μὰ τὸ Χάος, μὰ τὸν Ἀέρα,
οὐκ εἰδὸν οὔτως ἄνδρ' ἀγροικον οὐδένα.

κυκεῶνα.] The controversy among the learned about this word is great. Casaubon and Ast maintain that it is a purgative medicine; Schneider and Hottinger that it is a peasant’s drink. The former allege that Hippocrates specifies four distinct kinds of *κυκεῶν*, all of an aperient nature. The latter quote Aristoph. *Pax*, v. 1169. :

καὶ τοῦ θύμου τρίβων κυκῶματι :

and certainly the *κυκεών* in Homeric times was only a drink made with barley meal, grated cheese, and Pramnian wine. Il. Λ. 638. :

ἐν τῷ ρά σφι κύκησε γυνή, εἰκνῖα θεῆσιν,
οῖνῳ Πραμνεῖῳ, κ. τ. λ.

And Circe also mixes up honey with magic herbs to make a potion. It does not therefore seem necessary to interpret it as a “*black dose*,” and the foregoing remarks would incline us to adopt the least disgusting side of the alternative. I therefore agree with Schneider, whose note the reader will perhaps prefer in the original. “*Rusticus cinnum ex intrito thymo præcipue paratum de more sumit, et deinde ad concionem abit, ubi vicinis gravi thymi odore, et ructu crebro molestiam creans, rusticâ utitur excusatione, unguentum videlicet cuius odorem vicinus fortè prætulisset nihilo melius olere quâm thymum affirmans. Sententia igitur καὶ τὸ μύρον — ὅζειν sublatâ distinctione majore, cum priore copulavi.*” The reader may have heard an anecdote concerning a coachman’s commendation of porter as a beverage, which strongly corroborates the above view of the case. Ast of course considers καὶ τὸ μύρον κ. τ. λ. as quite a distinct statement, and prints it so accordingly.

τοῦ θύμου.] I do not think Schneider is right above in supposing this to mean “Thyme.” It is the “*Cepa agrestis*,” a sort of garlic, as Ast points out. L. and S., Lexicon in voce, incline to the meaning “*a mixture of thyme and honey with vinegar*,” which is very suitable for Arist. Plutus, v. 253. :

Ὦ πολλὰ δὴ τῷ δεσπότῃ ταῦτὸν θύμον φαγόντες.

But they seem to have overlooked in the same play

δεῦρ' ἥλθομεν πολλῶν θύμων ρίζας διεκπερῶντες.

v. 283.

which is decisive of the question. Indeed Hesychius gives θύμον · σκόροδον : and another lexicographer says that the Attics used the word for what the other Greeks called βολβός. As another proof of its bulbous nature we may mention that in Galen it signifies “*a small glandular swelling*.”

μείζω τοῦ ποδὸς τὰ ὑποδήματα.] Casaubon compares Arist. Equit. v. 319. :

Καὶ νὴ Δία, κάμε τοῦτ' ἔδρασε ταῦτὸν, ὅστε κατάγελων
πάμπολυν τοῖς δημόραις καὶ τοῖς φίλοις παρασχέθειν·
τρὶν γὰρ εἶναι Περγασῆσιν, ἔνεον ἐν ταῖς ἐμβάσιν.

And Horace, Sat. lib. I. 3. 29. :

“ Rideri possit eo, quod
Rusticius tonso toga defluit, et male laxus
In pede calceus hæret.”

So also Ovid, to the same effect, Ars Am. I. 2. :

“ Nec vagus in laxâ pes tibi pelle natet.”

μεγάλη τῆ φωνῆ.] An admirable trait of rusticity. As Hottinger says, country air and its accompanying labours, confer a strength and solidity upon the rustic's lungs which render them incapable of giving utterance to the whispered tones of polite society. Besides he generally has to do with ears which he cannot afford to spare. Casaubon, with his usual erudition, quotes Plautus, *Mostellaria*, in initio :

“ Quid tibi, malum, hîc ante ædeis clamitatio 'st?
An ruri censes te esse? abscede ab ædibus;
Abi rus, abi directe.”

And again, Basil, in his Epistle to Gregory : *φωνῆς ὁ μέσος* [τόνος ?] *προτιμητέος* ὡς *μήτε διαφεύγειν τὴν ἀκοήν ἀπὸ σμικρότητος*, *μήτε φορτικὸν εἶναι τῷ μεγέθει τῆς διατάσσεως.*

ἀναβεβλημένος.] That we have been correct (vide Introduction) in regarding this, according to ancient manners, in a less serious light than Ast has done, is I think clear, from the citations of Casaubon. First, from Philetærus, a comic poet, quoted by Athenæus, lib. I. : *ἀμφιβαλλε στέρνοις φᾶρος* · *οὐ καθήσεις τάλαν*; *μήδ ἀγροίκως ἄνω γόνατος ἀμφέξῃ.* And again, from the sarcasm of Sappho against her rival :

τίς δ' ἀγριωτις θέλγει νόον,
οὐκ ἐπισταμένη τὰ βράκεα
Ἐλκειν ἐπὶ τῶν σφυρῶν;

ἐπ' ἄλλῳ μὲν μηδενὶ μήτε κ. τ. λ.] The MSS., as might be expected, vary greatly; some omitting *μηδενὶ*, others *μήτε*. I have little doubt but that Ast is right in retaining both, and have followed him accordingly.

θεωρεῖν.] “ *To contemplate as a great sight, or spectacle.*” The word is used of the spectators of the Olympian games : *τὰ Ὀλύμπια θεωρεῖν.* — Herod. I. 59.

προαιρῶν.] The English translator: “*He filches something.*” But Casaubon is more correct in saying “*Signatum verbum προαιρεῖν, ‘e penu aliquid promere.’*” He cites Arist. Thesmophor. v. 425.:

ἀ δὲ ἦν ἡμῖν προτοῦ
αὐταῖς ταμεύεσθαι προαιρούσας λαβεῖν,
ἀλφιτον, ἔλαιον, οἶνον, οὐδὲ ταῦτ’ ἔτε
ἔξεστιν :

where, however, some read *προαιρούσας λαθεῖν*. And Thucyd. VIII. 90. : *καὶ ἐγεῦθεν προαιροῦντας πωλεῖν*. Horace uses *promere* in this sense, Carm. III. 21. 8.:

“*Promere languidiora vina.*”

And again, III. 28. 2. :

“*Prome reconditum,
Lyde, strenua Cæcubum.*”

ζωρότερον.] Schneider and Ast translate “*merarius, i. e. intemperantius bibere.*” But, on the other hand, we have the authority of Aristotle (Poetics, c. 45.) for interpreting *ζωρότερον* as “*ocius, i. e. avidius bibere.*” Aristotle is defending Homer against the same charge as that subsequently insinuated by Horace: “*Laudibus arguitur vini vinosus Homerus.*” He accordingly explains *ζωρότερον* δὲ κέραιψε thus: *οὐ τὸ ἄκρατον, ὡς οἰνόφλυξιν, ἀλλὰ τὸ θαρρόν.* Ast, it is true, considers Aristotle to have been mistaken: “*male accepisse veteres patet Homericum locum et vocis ζωρόν significationem: ζωρόν est enim ἄκρατον non κεκραμένον.*” But, in the first place, we may trust the authority of Aristotle concerning the usage of a Greek word; and, in the next, Ast has overlooked the real explanation, which not only gets rid of the difficulty, but makes the whole more consonant with the character of the “*Ἄγροικος.*” *Ζωρότερον πίνειν* is “*to drink hastily, or greedily,*” because it “*is to drink the wine neat, without staying to mix it.*” The “*Ἄγροικος*” is not necessarily intemperate, but in his hurry to escape notice he has no time to procure water.

τὴν σιτοκοίον.] The women always made the bread and baked it. See Duker on Thucydides, II. 78. It is by no means impossible that the woman employed in baking had also the charge of the bread when made, or, at any rate, was responsible for it. It is not, therefore, a fatal objection to the common interpretation, “*cavens ne hoc ancilla panifica resciscat,*” that the word *ταμίαν*

ought to have been used instead of *σιτοτοιόν*, for the same person may have discharged both offices. It has been much questioned whether this be, and if so, how it is a trait of rusticity. To me it seems a natural result of that familiarity with which the *Ἄγροικος* treats his domestics. It is likely enough that such a man would have a wholesome dread of his cook, or house-keeper. A graver objection has been raised against *πειρᾶν*, which is alleged to be a solecism for *πειρᾶσθαι*. But the active is not altogether indefensible. See Herodotus, vi. 84.: *πειρᾶν ἐξ τὴν Μηδικὴν ἐσβαλεῖν*, where Schweighæuser says that he has altered his opinion, and now believing in the legitimacy of the active voice, would leave untouched another passage which he had originally suspected; *i. e.* v. 56., *πειρᾶν ἐκ τῶν βάθρων ἐξαναστᾶν*, “quod probati codices exhibent.”

It must not be concealed that Schneider and Ast attach quite a different meaning to the whole: “*πειρῶν λαθεῖν*. Ita codices bene multi, qued Schwartzius de tentandâ post largum vini meri potum ancillâ *σιτοτοιῷ* rectè interpretatur. . . . Eandem, post tentatum aut peractum coitum clandestinum (timet enim rusticus solam uxorem) in molendo frumento adjuvat.”—Schneider. “Hic sensus, quem verba suâ sponte præbent, rustici mores mirum quam graphicè exprimit.”—Ast. But if the remarks made at the commencement of this chapter be correct, such conduct is much more characteristic of the class that follow (*Ἄραισχυντία*, &c.) than of *Ἄγροικία*, which is not necessarily distinguished by immorality

[*ἐμβαλεῖν τὸν χόρτον*.] As an instance of the carelessness with which the MSS. have been written, it is remarkable that with other variations most in this place have, instead of *τὸν χόρτον*, *τὴν θύραν*, evidently introduced from the following sentence.

[*ἐπακοῦσαι*.] So Codd. Monacc. and Casaubon. Most MSS. have *ἐπακοῦσαι*. But the regular word for “*answering the door*” is *ἐπακούειν*. See Arist. Vesp. v. 273.:

*τί πορ' οὐ πρὸ θυρῶν φαίνετ' ἄρ' ἡμῖν
οὐ γέρων, οὐδὲ ὑπακούει;*

and the familiar instance in the Acts of the Apostles, xii. 13.: *Κρούσαντος δὲ τοῦ Πέργου τὴν θύραν τοῦ πυλῶνος, πρόσηλθε παιδίσκη ὑπακοῦσαι*. See also Plato, Crit. 43. A., and Phædrus, 59. E. It is, however, very possible that *ἐπακοῦσαι* may have been used in the same way: it would mean “*to come to listen at the door to see who was there*;” or, as in Herodotus, iv. 141., we have *ἐπακούσας*

τῷ πρώτῳ κελεύσοματι, it might mean here “*obey the summons of the person knocking.*”

προσκαλεσαμένος τὸν κύνα.] The French translator has called attention to the connection of this with the context. When a stranger knocked at the door, the house-dog was barking at him. The *Αγροικος*, who answers the door himself, calls off the animal, and takes that occasion to enlarge upon his value. “*Vulgo rustici canes appellabant custodes mutos. Columella libro septimo, capite XII. : ‘Nunc ut exordio priore sum pollicitus, de mutis custodibus loquar : quanquam canis falsò dicitur mutus custos.’*”—*Cas.*

λιαν μὲν λυπρὸν εἶναι.] So all the MSS. Casaubon and most editors after him insert *λέγων*. But as Ast justly remarks *λέγων* is often omitted, and more particularly when implied in the preceding verb, as here in *ἀποδοκιμάζειν*. Hottinger says “These words exhibit so plainly the appearance of a gloss that I cannot regard them as anything else than the insertion of an interpolator.” But see Casaubon, and Ruperti ad Juv. IX. 31. : “*tenue argentum — nummum veterem atque usu tritum ut λυπρὸν ἀργύριον apud Theophrastum.*” The word is used of bad thin land in the *Odyssey*, N. 243.

The *Αγροικα* seems to me to consist in the suspicion with which the rustic regards the tradesmen of the town, and in the preference exhibited for good solid coin. Among the lower orders in this country there was a similar penchant for “golden guineas,” which they often hoarded in an old stocking. The existence of the same feeling has often caused a run upon country banks. Therefore, I think Hottinger is somewhat hypercritical when he ridicules any such idea, and says that the rusticity consists in this, “*dass er selbst andre dafür herbeylangt, gerade als wenn er befürchtete, von dem Zahlendem mit Absicht hintergangen zu werden.*”

καὶ ἔτερον δῆμα ἀλλάττεσθαι.] Casaubon conjectured *πρὸς ἔτερον κ. τ. λ.*, or *airein ἀλλάττεσθαι*. No change is, I think, necessary. I interpret *ἀλλάττεσθαι* voce mediâ, “*to get another piece of money for himself in exchange for the rejected one.*” Ast has “*ipse eam simul commutat.*” Both he and Hottinger appear to me mistaken in laying a stress upon the *ipse* : the force of the middle voice can be given without it, as above; and since the *Αγροικος* was not likely to employ any agent in the transaction, *ipse* is unmeaning.

καὶ εἰ τὸ ἄροτρον.] This is the reading of one MS. Nearly all others give ὅ. Casaubon conjectured εἰ τῷ, which Ast and some others have received into the text. I have thought it best to retain the reading τὸ, which has more authority, and admits, I think, of easy explanation: τὸ ἄροτρον, “*his plough*,” because he had but one; whereas “*a basket*,” &c. is said because several were most probably in his possession.

ἀναμιμνησκόμενος.] I have given the reading which is found in all MSS. Some verb must obviously be supplied. Gesner approves of changing the participle into *ἀναμιμνήσκεσθαι*, as “*Lycius et Pavius correxerant*.” Casaubon simply supplies ἀπαιτεῖ. Schneider does the same, but strangely considers it necessary to eject *ἀναμιμνησκομενος* from the text. Ast would change the preceding *ταῦτα*, which he thinks unnecessary, into *αιτεῖ*. Among these expedients the reader may make his choice. I wish there were any authority for *αιτεῖ*, or *ἀπαιτεῖ*; but they rest entirely upon the editor's own notions of what is suitable. Might the expression be considered as one of that curt and careless class described above as so common in Theophrastus? The participle, depending on some verb understood, is perhaps used rather than the indicative, because Theophrastus meant to imply the *continuance* of the act: “*lying awake keeps thinking about*.” See Kühner on Xen. Memorab. I. 2. 42.: “*Sæpe nominativus participii ita ponitur ut ex antecedenti vel sequenti oratione verbum finitum supplendum, e. g. Symposium, iv. 53. : αἰσθάνομαι γάρ τινας ἐπιβούλευοντας διαφθεῖραι αὐτόν.* Καὶ δὲ Σωκράτης ἀκούσας· Ἡράκλεις, ἐφῆ, τί τοσοῦτον νομίζοντες ἡδικῆσθαι ὑπὸ τοῦ σοῦ παιδὸς, ὅπερ ἀποκτεῖναι αὐτὸν βούλεσθαι;” See also Peile on Agam. v. 410.: “*It is not correct to say that in classical writers the participle is ever put for the finite verb, though such appears to be the opinion of Klausen and Wellauer. . . . The aorist participle may be regarded as a general prædictive, expressing a common case, state, or habit.*” Compare CEdip. Tyrannus, v. 10.: *τίνι τρόπῳ καθέστατε;* δείσαντες, ἢ στέρξαντες, i. e. *in a state of alarm, or of desire.* Similarly CEdip. Tyr. v. 90.: *οὐτ' οὖν προδείσας εἰμὶ τῷ γε τοῦ λόγῳ;* and Xen. Mem. II. 6. 25.: *εἰ δέ τις ἐν πόλει βούλόμενος*, which Peile translates, “*but take the case of a man wishing.*” According, then, to this principle, *ἀναμιμνησκόμενος*, with ἀγρυπνεῖ or ἐστὶ supplied, would mean “*is in a state of recollecting*,”—is “*thinking over and over in his head*.” I suppose Hottinger would repeat his objection taken against *ἀναμιμνησκέσθαι*, that, viz., merely

remembering in an hour of sleeplessness that he has lent some articles to a friend, presents no trace whatever of *ἀγροκία*. But, with submission, *the things which he remembers*, I think, *do*. As a statesman's thoughts would turn to ambitious schemes, a gamester's to his play, or a merchant's to the markets, so is it most characteristic of the rustic that his ideas should recur to the business of the farm, and the implements of his trade. In justice to Hottinger I append his conclusion. "When a man," he says, "makes such a demand without any intention of rendering himself disagreeable, but simply that he may not again forget it, we have just such a trait as the character requires." In my opinion such a one would be more congruous with *ἀγαπηστησία*, than *ἀγροκία*. See next chapter.

αἱ διφθέραι.] Casaubon, as usual, supplies all the information necessary. The word is used, he says, as is *pellis*, in Latin, for a vestment made out of skin. Such vestments were worn by rustics, and, indeed, by all the lower orders. See Aristophanes. The Scholiast, ad Nub. 72., speaks of one by the name *παιμενικὸν περιβολαῖον*: so also Ovid, Met. II. 680., has "pastoria pellis." In later times the garment was called *ἰσάλη*, a corruption of *ἰξαλῆ*, properly a goat skin. See Varro de Re Rusticâ. We may add to the above, Aristophanes, Nubes :

ώσπερ ὁ πατήρ σου, διφθέραν ἐνημένος. v. 73.

After all, I am much inclined to suppose that *διφθέραι* here means the "raw material," and that the question simply is, "*How are hides?*"

εἰ σήμερον νουμηνίαν ἄγει.] I follow Ast in reading thus upon good MS. authority. The other reading, *εἰ σήμερον ὁ ἄγων νουμηνίαν ἄγει*, adopted by Casaubon and nearly all the editors, has been the subject of much discussion. Casaubon considers the *ἀγροκία* of the expression to consist in its being an inversion of the words for *εἰ ἡ νουμηνία ἄγει τὸν ἄγωνα*, "nunquid *hodie nova luna ludos adducat?*" But, in the first place, this would be an hypallage far from uncommon or inelegant; and, secondly, *ἄγειν νουμηνίαν* means "*agere*," not "*adducere ferias*," as may be seen from the use of the expression *ἱερομηνίαν ἄγειν*, by Demosthenes, p. 710. 1.: and such phrases as *ἐπεὰν τὴν ὄρτὴν ἄγωσι τῷ θέῳ*. — Herod. I. 148.

The French editor Coray accordingly proposes to consider ὁ

ἄγων as some lawsuit in which the rustic is engaged, and concerning which he asks, whether it is to have a holiday, i. e. lie over, at the festival. But the absurdity of asking such a question of the first man he meets is most gross, and characteristic more of a fool than of a countryman. Hottinger considers the question to mean, “*Will there be any festival this new moon?*” And infers from what follows that the rustic asks, because he intends to get shaved if it be so, but otherwise, to leave it alone. This certainly would be a good illustration of *ἀγροκία*, but I doubt much whether the words will bear that interpretation. Surely if it were so, *νομηνία* ought to have an article, and *ἄγων* none; whereas the very reverse is the case. Upon the whole, then, I side with Ast who, on the authority of many MSS., omits *ἄγων*, which may well have grown out of the following *ἄγει* (cf. *supra*), and interprets “*num hodie novilunium celebret?*” the subject of *ἄγει* is naturally *ὁ ἀπαντῶν*. The *ἀγροκός* wholly wrapt up in himself and his own affairs,—for he has never learnt that code of politeness which makes egotism one of the worst offences against society,—and going to spend his holiday in town, imagines that every one whom he meets is on the same errand, and hails them in a jovial manner with inquiries of the sort. That the new moon *was* holiday, or rather market, time at Athens may be learnt from Schol. ad Arist. *Vespæ*, 171. :

ἀποδόσθαι βούλομαι
τὸν ὅνον ἄγων ἀντοῖσι τοῖς κανθηλίοις,
νομηνία γὰρ ἔστιν.

Compare Equit. v. 43., where Bothe, quoting the Scholiast, has
ἐν δὲ ταῖς νομηνίαις οἱ δοῦλοι ἐπωλοῦντο (erat tum mercatus omnium
rerum) καὶ οἱ στρατηγοὶ ἔχειροτονοῦντο.

εἰπεῖν εἰθύς.] Casaubon wished to explain this as said *per trajectionem* for *εἰπεῖν* δτι βούλεται εἰθύς: but this is, to say the least of it, a somewhat dangerous method of criticism. If the observations made in the last note be correct, *εἰθύς* is in its right place. It denotes a man full of himself, and in a state of exhilaration, who without waiting for a reply goes on to proclaim what he intends to do.

ἐν βαλανείῳ δὲ ἔσται.] Casaubon quotes Seneca ad Lucilium, Ep. LVI. : “*Adjice nunc scordalum, et furem deprehensum, et illum*

cui vox sua in balneo placet, hoc est *τὸν ἐν βαλανείῳ ἄδοντα*.” He goes on to say: “ *Similis rusticitas et ἀπειροκαλία* eorum qui lavantes recitabant, quos notat Horatius, Sat. i. 4. 75. Græci eos qui indecenter se gererent in balneis Triballos vocabant ab immani et inhumana gente Illyricā. Etymologici auctor. Τρίβαλλοι. οἱ ἐν τοῖς βαλανείοις ἀναγώγως διατριβόμενοι.”

ἡλους ἐγκροῦσαι.] “ *To knock great nails into the soles of his shoes*,” — a sign of rusticity which, arising from necessity, is common enough in all times. Casaubon adds: “ *Hinc dicti ἡλοκόποι qui clavis calceamenta configebant, quæ ‘clavata’ Romanis dicebantur.*”

καὶ τῆς αὐτῆς ὁδοῦ.] I do not understand how Ast can say: “ *τῆς αὐτῆς ὁδοῦ* non ad prægressum quid refertur, ita ut sit *eadem* viâ respectu ad aliud quid præcedens, sed per se, et in universum est *in transitu*.” This would be a very correct translation of *αὐτῆς τῆς ὁδοῦ*, — but whether the same meaning can be assigned to *τῆς αὐτῆς*, I much doubt. Some MSS. have a marginal reading *ἀπὸ βραχίωνος*, and others *ἀπὸ βραχίονος*, of which Casaubon approves. Again, another contains the clause: *παλιμπήξει κεκατυμμένα φορεῖν, καὶ λέγειν, ὅτι κέρατος οὐδὲν διαφέρει.* Upon the whole, since there seems such confusion in the final words, I think Schneider’s expedient of transposing them in this case is justifiable.

κομίσαθαι τοὺς ταρίχους.] I agree with Ast in translating the verb “ *mit-nehmen*,” “ *secum auferre*,” rather than “ *portare*.” “ *Rusticitas*,” he says, “ *non in eo cernitur, quod rusticus ipse salsamenta e brachio pendentia portat, sed in hoc, quod Archias salsamentarii officinam transiens facere non potest, quin salsamenta emat, emptaque secum auferat.*” Ast’s other reading, *τοῦ ταρίχους*, with the partitive genitive, is also quite unobjectionable, were it not a gratuitous alteration: *τοὺς ταρίχους*, “ *his salt-fish*,” his usual supply, is the reading of the MSS., and makes very good sense; both the masc. and neuter forms being in use.

ταρ' Ἀρχίου.] Casaubon: “ *Archias cuius hic fit mentio, nobilis aliquis fuit Athenis estate Theophrasti salsamentarius, quales fuere in eâdem urbe Chærephilus, Euthymus, Phidippus aliique veterum poetarum comediiis nobilitati. Erant autem Athenis cetiorum officina sive τὸ ταρίχοπωλεῖον procul a foro rerum reliquarum, ad*

portam urbis nescio quam, ubi et alia parvi pretii nonnulla veni-
bant. Cf. Arist. Equit. v. 1243. :

πότερον ἐν ἀγορᾷ
ἡλλαντοκάλεις ἐτεὸν, η̄ πὶ ταῖς πύλαις;
Αλ. ἐπὶ ταῖς πύλαισιν, οὐ τὸ τάραχος ὄνιον.”

CHAPTER X.

Περὶ Ἀναισθησίας.] Concerning this character two different opinions have been maintained. Generally the word has been translated “Stupiditas,” “Dummheit,” “Stupidité,” “Etourderie,” “Stupidity,” and so on. Le Bruyère, however, in his imitations of Theophrastus, and subsequently both Nast and Hottinger, have endeavoured to identify it with “*Zerstreuung* ;” or what the French express by their word “*distrait*,” which for want of an exact counterpart we have introduced into our own language, though the idea pretty nearly corresponds with what we call “absence of mind.” On the one side, we may argue that *αἰσθησίς* is properly “*sensual perception*,” as in the well-known passage of Arist. Eth. Nich. vi. 1. : *τρία δὲ ἔστιν ἐν τῷ ψυχῇ τὰ κύρια πράξεως καὶ ἀληθείας, αἰσθησίς, νοῦς, ὄρεξις.* Since, then, *ἀναισθησία* denotes the want of this faculty, and is by Theophrastus defined to be *βραδυτής ψυχῆς*, it seems most reasonable to consider it a slowness and dullness of the perceptive power, which intellectually makes a man appear “stupid,” and morally makes him appear “unfeeling ;” both which developments of the character Theophrastus has pointed out. And this accords with the ordinary use of the word in Thucydides and Plato, Cf. Thuc. I. 69. : *λανθάνειν οἰόμενοι διὰ τὸ ἀναισθητον ὑμῶν* : and vi. 69. : *παρακαλεῖν ὑμᾶς ὡς ἀναισθήτους.* On the other hand, it is urged that mere organic dulness is no more a fit subject for ridicule or reprehension than lameness or any other natural infirmity. Absence of mind, on the contrary, is a bad habit, and may be checked and reformed. “*Sind wir nicht Meister unsrer Aufmerksamkeit? Haben wir es nicht in unsrer Gewalt, sie anzustrengen, sie abzuziehen, wie wir wollen?*” says Lessing, when discussing the question in his Dramaturgy. Finally, it appears that Plato, Ax. 365. D., employs the word in the meaning of “*distraction*,” “*absence of mind*.” See L. and S. Lex. in voce.

Perhaps the reader will agree with Ast that Theophrastus meant to combine both the characters ; and that *Ἀναισθησία* is “*ex utro-*

que facta et temperata, quod vernaculo sermone dicimus *Traümerie*." We should, I suppose, express the same idea in English by " *mooning*," or " *maundering*." At any rate I have placed *ἀναισθησία* in connection with *ἀγροκία*, because, contemplating them in relation to Aristotle's nameless habit of right conduct in society,—or Politeness,—they exhibit very similar consequences, though these consequences originate in different causes. The mistakes of *ἀγροκία* we have ascribed to circumstances and education. Those of *ἀναισθησία*, as was the case with *περιεργία*, arise from temperament,—but from a temperament exactly opposed to that which produces *περιεργία* and its cognate habits. There we found restlessness and nervous excitement, resulting in over-activity. Here, on the contrary, we find inability to act, whether it arise from mere physical torpor of the senses, or intellectual disorganization, or a mixture of both. The portraiture of " *Johnny Willet*," in Mr. Dickens's " *Barnaby Rudge*," appears to me an exact exemplification of the *ἀναισθητος*.

βραδυτής ψυχῆς.] So all the MSS. Ast has inserted the article, reading *τῆς ψυχῆς*. But, as we say " *slowness of intellect*," " *dulness of perception*," as well as " *of the intellect*," " *of the perceptions*,"—and with a slightly different meaning,—so also may the Greeks have done. I have not, therefore, deviated from the MSS.

κεφαλαῖον ποιήσας.] So the Latins, " *summam facere :*" and *κεφαλαῖον*, also, the " *Principal*," as distinguished from *οἱ τοκοί*, the " *product* " or " *interest*."

τι γίνεται.] This illustrates the remark previously made concerning *γίνομαι*. See Ch. I. From ignorance of the true meaning has arisen *τι γράφεται*, the reading of some MSS. Even Ast translates " *Quid existat?*" It is, of course, " *What does it come to?*" " *what does it amount to?*" Hottinger remarks, the stupid man asks, " *Wie viel macht das?*" " *How much is it?*" the absent man, " *Wie viel sagt ich?*" " *How much did I say it was?*" This is true; but somewhat inconsistent with the belief that our *ἀναισθητος* is identical with the latter.

εἰσιέναι δίκην.] The phrase is equally applicable to both plaintiff and defendant: ὁ φεύγων and ὁ διώκων are both said *εἰσιέναι δίκην*. So, also, η δίκη itself μέλλει *εἰσιέναι*.

ἐπὶ θάκον ἀνιστάμενος.] This is one of the elliptical expressions

noticed above, Ch. III. Duport has expressed a doubt whether this be any sign of stupidity, and the others have refuted him at greater length than is necessary in such a matter. Casaubon's note is enough for explanation: "De eo loquitur Theophrastus, qui postquam diu multumque est helluatus, cogitur electo noctu surgere ad alvum, honos sit auribus, exonerandam. . . . Certum est veteres privatarum latrinarum usum hodiernum ignorâsse. . . . Plebs vilis e cubiculo et domo totâ ut plurimum egrediebatur, et vel proxima quæque loca in honesta petebat, vel sellas publicas, in usum extrui solitas et aquis ferè imponi."—*Casab.* "Stupidus dum publicam latrinam noctu petit, domum vicini errore petit, ibique a cane domestico mordetur."—*Schneid.*

λαβὼν καὶ ἀποθὲὶς αὐτός.] After *λαβὼν* Gesner and Schneider insert *τι* without any authority, but, as Ast remarks, since *τοῦτο* follows, the construction equals δ ἔλαβε αὐτὸς, *τοῦτο* ζητεῖν.

καὶ μὴ δύνασθαι εὑρεῖν.] Casaubon insists that all the emphasis is to be laid upon these words, for, says he, not to be able to find at once what one has laid aside is often the lot of those who *οὐτε* φυῆς ἐπιδεύεες *οὐτε* νόοιο. As Ast quotes the observation without comment I suppose he coincides with it. But even according to his own view of the character there is a spice of the "distract" in it; and what is more common than to see an absent man looking for something which is perhaps in his hand, or for his spectacles when he has raised them upon his forehead. As Plautus says,

"Istuc fieri solet
Quod in manu teneas atque oculo videas, id desideres."

So far from being inappropriate the touch appears to me to betray a master's hand.

ἴνα παραγένηται.] "To attend the funeral." The verb seems to have been used in this particular sense. So Isocrates has *παραγίνεσθαι ἐπὶ τὸ κῆδος*; and the Latins "adesse." See Terent. Andr. I. 1. 80.:

"Ibi tum filius
Cum illis, qui amarant Chrysidem, una aderat frequens;
Curabat una funus."

Some MSS. have *πάρος γένηται*; one in the margin *προσγένηται*.

[*Ἄγαθὴ Τύχη.*] “*Quod bene vortat*,” or “*Quod felix faustumque sit.*” Here, again, we must recur to the “distract,” and not the simply “stupid” element of the character. No one *could* be so dull of apprehension as not to know that such language was improper for the occasion. But the absent man has no command over his own muscles; they move in their usual way without his knowledge. His lips utter the common compliment without his being conscious of what they are doing. Thus we see the Greek is true to nature. When La Bruyère, his French imitator, makes, among a mass of absurdities, the absent man buckle his sword on the wrong side, we see the error of exaggeration. In absence of mind our limbs and muscles follow their ordinary action,—they do not contradict it.

[*μάρτυρας παραλαβεῖν.*] The absurdity is obvious. The ἀνασθητος has a dim sort of notion that witnesses are necessary in a transaction of the kind, and provides himself with them accordingly, quite forgetting that *he* is going to receive, and not part with, his money. I do not think that, as Casaubon has suggested, any reference is made to those ostentatious persons who *δανείζονται μὲν μετ' ὀλίγων μαρτύρων*. *ὅταν δὲ ἀποδιδῶσι, πολλοὺς παριστάνται μάρτυρας, ἵνα ἐπιεικεῖς δοκῶσιν εἶναι περὶ τὰ συμβόλαια.*—Demosth. contr. Phormionem, p. 915.

[*τροχάζειν.*] The *τροχός* was a hoop made of iron or copper with loose rings that jingled as it was forced round by the ἔλατήρ, a stick with a wooden handle and iron hook at the end. It was in common use among the Greek children. See Eurip. Medea, v. 45.:

Ἄλλ' οἶδε παῖδες ἐκ τρόχων πεπαυμένοι
στείχουσι.

On its adoption by the Romans, see Horat. Od. iii. 24. 57., and Ars Poetica, v. 380.

Questions have been raised as to the propriety of considering what is said in the text any mark of ἀνασθησία. One editor has actually gone so far as to insist upon correcting *εἰς σκοποὺς ἐμβάλλειν*, “*in scopos jacere lapides aut tela!*” The ἀνασθησία appears to me explicable upon the same principles as in the last note. Our friend has a vague notion that exercise is a good thing, but that notion is not accompanied by the sense and discretion which knows when it has enough of a good thing. He accordingly em-

ploys the right means to improve his children's health, but in a manner so injudicious as to drive them into a fever.

καὶ ἐν ἀγρῷ αὐτοῖς.] Casaubon, dissatisfied with this reading, conjectures first *ἐν ὑγρῷ*, and then *αὐτός*. With regard to the first, it may be said that *ἐν ἀγρῷ* means “*on an emergency, when the family are in the country*,” where, as Hottinger observes, “*Ein thätiger Hausvater kann allerdings auf dem Lande, beym Mangel an hinlänglicher Bedienung, zu manchem Geschäfte, welches er zu Hause andern überlässt, selbst Hand anlegen.*” With regard to the second alteration there can be no possible objection to *αὐτός*, except that it has no authority whatever, and that the old reading makes very good sense.

καὶ νοντος τοῦ Διὸς εἰπεῖν κ. τ. λ.] This, it is to be feared, after all that has been written on the subject must ever remain, as Casaubon calls it, “*a locus concludatus.*” The perusal of very many pages of criticism and conjecture has only brought me to much the same conclusion as Hottinger. We have an utterly unintelligible text, out of which four antithetical ideas present themselves: “*Rain*,” “*Fine weather*,” “*A starlight night*,” “*Darkness thick as pitch*.” Any one with some ingenuity can construct a sentence from these elements which would fulfil all the necessary logical conditions. But it is with the *form of expression* that the critic has to do, and even if we hit correctly upon the meaning, the chances are twenty to one that we do not hit upon the words. At any rate, the reader is as likely to do so as any one else. Coray conjectures *ἡδύ τῶν ἀστρων ὅζει*, *ὅτε δὴ οἱ ἄλλοι λέγοντες πίσσης*. But that people complain of the smell of pitch after a thunderstorm appears to be purely an idea of Coray's own. Schweighaeuser proposes for *πίσσης* to read *τῆς γῆς*, which is more reasonable, as after heavy rain we are often sensible of a fresh earthy smell. Schneider thinks the word ought to be “*Ipeus*,” citing the authority of Theophrastus himself, *De Causis Plantarum*, vi. 25.: *τὸ περὶ τὴν Ἰριν λεγόμενον, ὡς ὅπου ἀν κατέχη, ποιεῖ τὰ δένδρα καὶ τὸν τόπον εὐώδη.* Aristotle explains the cause of the phenomenon, *Prob. xii. 13.*: *αἴτιον δὲ τῆς εὐωδίας ἐστὶν ὅπερ καὶ ἐπὶ τῆς γῆς· διαθέρμον γὰρ καὶ διακεκαμένης οὖσης, ὅταν ἐφύσῃ, τὸ πρῶτον εὐώδεις ὅζει.* Others, again, have conjectured *ἀστρονομίζειν*. But I greatly doubt the legitimacy of the word. We have the proper form, *ἀστρονομεῖν*, in the Nubes, and I cannot think, notwithstanding

the authority of Schweighaeuser in its favour, that the other is anything but a solecism.

[*Ηρίας.*] The original reading was *ιεράς*, which has been altered on the authority of the *Etymologicum Magnum*, p. 437. 19. : 'Ηρία. *αι πύλαι* — 'Αθηναῖοι. διὰ τὸ τοὺς νεκροὺς ἐκφέρεσθαι ἐπὶ τὰ ηρία, δέ ἐστι, τοὺς τάφους. Probably from ignorance of this some transcriber made the alteration into *ιεράς*. It is most likely that this was not the real name of any particular gate, but was given to some one known generally by another name. "Le citoyen Barbié du Bocage" believes it to have been the Dipylon, placed on the right hand in the plan of Athens published in the *Voyage of the young Anacharsis*.

[*ὅσοι ἔμοι καὶ σοὶ γένοιντο.*] This appears to be nothing more than the mal-à-propos application of a common phrase. Had the conversation been about anything beneficial it would have been usual and proper so to speak. It is characteristic of the *ἀναισθῆτος* that, having the words upon the tip of his tongue, he allows them to escape his lips unawares. Nast and Hottinger justly remark that to appreciate the whole fully, we must remember the superstitious importance attached to the utterance of ill-omened words. The poor man would be horrified when he came to discover what he had said.

CHAPTER XI.

[*Περὶ Δυσχερείας.*] "Fœditas," "Die Unreinlichkeit," "Impurity," "Filthiness." Repulsive as the character is, I cannot agree with those who do not believe it to be the work of Theophrastus, and deny it a place in the present series. On the contrary, it appears to me to connect itself naturally with the two last; to be, indeed, their gross exaggeration and extreme. It shows what, in the lowest state, and under the most unfavourable circumstances, they may become. Every evil which arises from want of culture, from physical torpor, from moral and intellectual apathy, culminates and concentrates in this unhappy personage. Many editors have asserted that he is separated by very subtle lines of distinction from the *Αηδῆς*. But this I do not admit. See the distinction pointed out in the Introduction to the latter Character. He differs from the Characters which follow in at least

one important particular. They all exhibit some infirmity of temper — something of an unamiable spirit more or less developed. There is a modified malice in all of them ; or, if not malice, some feeling of a cognate kind. Bad as he is, the *Δυσχέρης* is not to be charged with anything of *this* sort. He is not, perhaps, above it, but he is below it. Sunk in the depths of an animal and sensualized nature, he is guilty of offences against society, not because he bears society any ill will, but because he cannot rise to its level. He does not hate or despise it, but he does not understand it.

Hottinger apparently denies that Theophrastus is the author of this character. He has devoted some elaborate observations to the point. But, after all, his arguments seem to amount to this: Theophrastus ought not to have written it ; therefore he *did* not. Nor is even his premise satisfactorily established. He lays it down as a law of this kind of writing that it must have “the ridiculous” as at least one of its objects, and accordingly at once abjudgetes from Theophrastus all those characters in which *he* cannot detect it. But upon this point see the Introductory Observations.

ἀλφόν.] Hesychius explains : *λευκή τις ἐν τῷ σώματι.* L. and S., Lex. in voce, say “*a kind of leprosy in the face.*” Seneca calls it “*fædam ex albo varietatem.*” The technical name seems to be “*Vitiligo alba.*”

συγγενικά.] This is the reading of the Palatine MSS. ; the others have *συγγενῆ*. But *συγγενικά* is in itself obviously right, and it appears that it was a well-known point of dispute *ποτερὸν ἐστι συγγενικὸν τι πάθος*, the affirmative of which was maintained by Galen against the Sophists.

καὶ οὐκ εἶναι κ. τ. λ.] The words are found in the MSS. last mentioned. Hottinger rejects them as interpolated, because they convey no new trait of character, but are merely the amplification of an old one. Would this be a correct or tenable canon to apply throughout the Characters? Ast, with *perhaps* more justice, rejects it as an “*ineptum σκῶμα,*” savouring more of *ἀναισχυρία* than of *δυσχερεία*. Doubtless, if it be so, upon the principles maintained above, it ought to be ejected from the text. But is it necessarily a mere *σκῶμα*? May it not be the plea of sloth and stupidify? an excuse for not resorting to any remedy? And would not this view of it answer Hottinger’s objection as well as Ast’s?

έλκη.] It will not escape the recollection of the reader that Aristophanes refers to this somewhat common misfortune among his countrymen. See Arist. Eq. 849.:

έγώ δὲ κυλίχγιόν γε σοι καὶ φάρμακον δίδωμι
τὰν τοῖσιν ἀντικυημίοις ἐλκύδρια περιαλείφειν.

And again, Plutus, 779.:

νύττουσι καὶ φλῶσι τάντικνήμια.

Bothe, in his note on the former passages, informs us, from Casaubon, that Dioscorides calls such persons *σαπρακυήμους*.

έσθιωμένους.] “*In process of being eaten away*,” i. e. carious and decayed. Casaubon and most editors detect a witticism in the word: “*facetè dixit έσθιωμένους* cum potius iis conveniat ut sint έσθιοντες. Pari elegantia Symmachus, ‘*Rus quod solebat alere, nunc alitur*?’”—Cas.

καὶ τὰ τοιαῦτα.] Casaubon and almost all other editors connect these words with what follows, translating, “*Et eidem hæc quoque convenient*.” Hottinger, on the contrary, considers that they belong to the former part of the sentence, and are merely a common formula, meaning, “*et quæ sunt alia generis ejusdem*,” “*and so weiter*.” In English we say, “*and so on*.” In support of this opinion he quotes Dem. cont. Mid. § 551. : εἰ δὲ ἀληθές, οὐ ψεῦδος, οὐ πρὸς ἔχθρον, οὐ φίλον οὐ τὰ τοιαῦτα, ἀλλ’ οὐδοτιων διορίζων. Ast regards them simply as the addition of some copyist, and accordingly encloses them in brackets.

ἄμα δ’ ἀρξάμενος.] This passage is only worth noticing because it illustrates the state of the MSS. Nearly all read θύειν ἀρξάμενος, but the Vatican has θύων ἄμα δ’ ἀρκασθαι προσλαλῶν, ἀπορρίπτειν ἀπὸ τοῦ στόματος. Some copyist, as Ast remarks, most probably for the sake of explaining ἄμα, appended έσθιων from the preceding words: another, not knowing what to make of this έσθιων, changed it into θύων, and hence arose the complete corruption of the text. I have given Ast’s reading, which appears reasonable, and οὐ παρχόντων, the best. With respect to the ἀπορρίπτειν, it appears that there is ancient precedent for a practice considered peculiar to a modern Republic. Casaubon says, “*Quid emittit? sputum nempe, hoc est τὸν στάλον, unde σταλόχους istos Græci vocitārunt. Hesychius; Σταλόχους, τοὺς προσράινον-*

τας σίαλον ἐν τῷ προσδιαλέγεσθαι." Plautus has a truly American phrase, "*magnificè conscreare* :" and even Quintilian, "*clarè exscreare* ." Other additions to the literature of spitting may be found by the curious in Casaubon's note upon *ἀποπτύσαι*, in this character.

ἄμα πίων.] This reading also depends upon the authority of the Palatine MS. Nearly all the others and the editors have *ἄμα πίειν*.

ἐλαῖῳ — χρῆσθαι.] The passages quoted by Casaubon will at once suggest themselves to the reader's recollection.

"Ungor olivo
Non quo fraudatis immundis Natta lucernis."
HOR. *Sat.* I. 6. 124.

"At hic, qui
Pallidus affertur misero tibi caulis, olebit
Laternam; illud enim vestris datur alveolis, quod
Canna Micipsarum prorâ subvexit acutâ;
Propter quod Romæ cum Bocchare nemo lavatur."

JUV. *Sat.* v. 5. 86.

For *χρῆσθαι* the Cod. Vaticanus has *σφύζεσθαι*, which Schneider and some others receive into the text. I cannot but agree with Ast: "Hæc quoque verba a librario profecta esse liquet, qui simplicem Theophrasti orationem, remque ipsam verbis exaggerare studuisset."

This character, in several editions, closes with some sentences which, with the consent of all the best commentators, have been transferred to the chapter *Περὶ Βδελυρίας*. For the reasons of this transposition the reader is referred to the preliminary remarks which introduce this and the following sketch.

CHAPTER XII.

Περὶ Ἀηδίας.] "De Tædio," "Die Abgeschmacktheit," "The Disagreeable," "The Bore." It will be seen from the remarks prefixed to the last chapter that I classify the *Ἀηδής* and the *Δυσχέρης* together, distinguishing them from the positively vicious

personages who follow. They differ from such, as I have said, in the absence of malice ($\delta\pi\nu\beta\eta\zeta$), and of any directly depraved principle of action. They do not exhibit premeditated wrong-doing, or active ill-will. True, in action they resemble the very worst characters, but this arises from a native incapacity for the perceptions of good taste, matured and exaggerated by apathy or carelessness. If, then, they thus differ from $\beta\delta\epsilon\lambda\nu\pi\zeta$, and the like, in what respects do they mutually agree? Their close connection may be inferred from the language of our author himself, when he says that the $\Delta\nu\sigma\chi\epsilon\rho\zeta$ is $\delta\pi\sigma\epsilon\nu\pi\kappa\zeta\ kai'\ \alpha\eta\delta\zeta$; thus using the latter term in a kind of generic sense. They appear, as I have hinted above, to be the culminating points,—the extremes of those habits already discussed, which violate Aristotle's nameless perfection, or virtue of social intercourse. But $\Delta\nu\sigma\chi\epsilon\rho\zeta$ belongs more to the physical and purely animal class; $\text{'A}\eta\delta\zeta$ to that which may be described as intellectual, and conversant with the perceptions of what we call good taste. As $\Delta\nu\sigma\chi\epsilon\rho\zeta$ may be regarded as $\text{'A}\gamma\pi\kappa\zeta$ and $\text{'A}\nu\alpha\sigma\theta\eta\zeta$ exaggerated into very gross and hideous deformity; so also $\text{'A}\eta\delta\zeta$ exhibits the spirit of $\text{'A}\kappa\alpha\pi\zeta$ and $\text{'P}\epsilon\pi\iota\epsilon\gamma\zeta$ developed in its most extravagant and offensive shape. Indeed, its affinity with $\text{'A}\kappa\alpha\pi\zeta$ is so obvious that few commentators have omitted to notice it. The $\text{'A}\kappa\alpha\pi\zeta$ does what is right and reasonable, but he does it at the wrong time; the actions of the $\alpha\eta\delta\zeta$ are wrong alike in the conception and the execution. He is, in fact, a nuisance to his friends; in one word, a “Bore.” This is well illustrated by Ast, who says, though not very concisely: He who imparts his own concerns to a busily engaged friend does what is right, but does it at the wrong moment. He who wakes up his friend when sleeping does what is wrong, and what must be always wrong. The first Theophrastus gives as a trait of the $\text{'A}\kappa\alpha\pi\zeta$; the second, of the $\text{'A}\eta\delta\zeta$.

If this view be correct the reader will not be surprised to find that I differ from Hottinger, who, with a great want of his usual perspicacity, considers the character to be one composed of four others, $\alpha\lambda\alpha\zeta\omega\eta\zeta$, $\lambda\alpha\lambda\zeta$, $\delta\pi\sigma\chi\epsilon\rho\zeta$, and $\text{'A}\kappa\alpha\pi\zeta$.

Ast's notion is, “*Est $\text{'A}\eta\delta\zeta$ media fere inter $\text{'A}\kappa\alpha\pi\zeta$ et $\delta\pi\sigma\chi\epsilon\rho\zeta$.*” Schneider's, “ *$\text{'A}\eta\delta\zeta$ parvo intervallo a $\delta\pi\sigma\chi\epsilon\rho\zeta$ etiam a $\beta\delta\epsilon\lambda\nu\pi\zeta$ distat, gradibus potius quam genere diversus.*”

ἔστι δὲ $\alpha\eta\delta\zeta$.] So all MSS., except the Vatican, which has $\epsilon\sigma\tau\iota\pi\ \dot{\eta}\ \alpha\eta\delta\zeta$. Ast edits “*Ἐστι δὴ $\alpha\eta\delta\zeta$,* in which, for the reasons before given, I have not ventured to follow him.

καὶ ἀνάγεσθαι ἥδη μέλλοντας. . . . περιπατήσῃ.] This reading greatly offends Casaubon, Hottinger, and Ast, who all think the conduct here described too much even for an Ἀηδῆς. Casaubon suggests μέλλοντα as a remedy, and Ast is so delighted with the conjecture ἀποπατήσῃ, “*donec ventrem exoneraverit*,” that he receives it into his text. Perhaps the reader will consider that this does not much mend the matter. At any rate, as we do not know who are the persons meant by μέλλοντας, or the nature of their navigation, we have no measure of the impudence of our “*Bore* ;” and περιπατήσῃ, “*take a turn on the pier*,” probably with some friend come to see him off, notwithstanding Ast’s and Hottinger’s four or five pages of protest, does not appear to me so extravagant as to justify its summary ejection from the text, particularly if, with Coray, we refer to Aristoph. *Lysist.* v. 605. :

Τοῦ δέει ; τί ποθεῖς ;
χώρει εἰς τὴν ναῦν.
δὲ Χάρων σε καλεῖ.
σὺ δὲ κωλύεις ἀνάγεσθαι.

μασσώμενος.] So Casaubon for μασσώμενον. The ground of the correction, and, indeed, the whole passage, is admirably explained by his quotation from Aristoph. *Equit.* v. 712. :

ΚΛ. Ἐπίσταμαι γάρ αὐτόν, οἵς φωμίζεται.
ΑΛΛ. Καθώπερ αἱ τίτθαι γε στιζεῖς κακῶς.
μασσώμενος γάρ τῷ μὲν ὀλίγον ἐντιθεῖς,
αὐτὸς δὲ ἐκείνον τριπλάσιον κατέσπακε.

ὑποκορίζεσθαι ποππύζων.] Ὑποκορίζομαι is primarily “*to play the baby or child*,” and hence naturally “*to talk baby language to children*,” to “*coax*,” or “*pet*.” Ποππύζω is a verb formed by onomatopeia, meaning to make the sound ποππύς, to “*chirp*,” or “*whistle*.” The whole expression, therefore, means “*to play with, or pet, the child, chirping to it like a nurse*.” These words are followed in the Cod. Vaticanus by the singular phrase, καὶ πανούργον τοῦ πάππου καλῶν. To make sense of this Schneider edits καὶ πανούργοτερον, meaning, I suppose, “*and calls him a greater scamp than his father*.” Ast thinks it much more elegant to correct καὶ πᾶν ἔργον τοῦ πάππου καλῶν, as the Germans say, “*Er ist das ganze Wesen des grosspapas*,” or “*Er ist ganz der grosspapa*.” Anglîcè, “*He is his grandpapa all over*.” But the

whole seems to me the injudicious interpolation of some copyist who could not observe the precept, “manus de tabulâ,” and wandered accordingly from the true Thesis, *Ἀηδία*. Cf. last Ch. ad finem.

On ὑποκορίζομαι, see L. and S. in voce, and add to their quotations Etymol. Magn. 782. 34.: ὑποκορίζεται κολακεύει, ὑποκρίνεται ὑποκορίζομενοι Ξενοφῶν ἀντὶ τοῦ διασύροντες, ὃ δὲ Δημοσθένης ἔχρησατ τῷ λέξει ἀντὶ τοῦ εὐφημοῦντος, καὶ τὸ αἰσχρὸν εὐφήμως ὄνομάζοντος, quoted by Shilleto on Demosthenes, Περὶ Παραπρεσβείας, p. 424. Reiske. The same commentator professes his inability to make anything of the well-known passage in the choice of Hercules, unless considerable extension be given to Aristotle's definition, III. Rhet. II. 15. : ὁ ὑποκορισμός, ὃς ἐλαττον ποιεῖ καὶ τὸ κακὸν καὶ τὸ ἀγαθόν. The words in Xenophon are: οἱ μὲν ἐμοὶ φίλοι, ἔφη, καλοῦσι με Ἐνδαιμονίαν, οἱ δὲ μισοῦντες με ὑποκορίζομενοι ὄνομάζουσι Κακίαν. It seems to me that from the idea of using babyish, or childish, language, the transition is easy to that of using light, trifling, and therefore depreciatory, language. I should, therefore, translate, “*My enemies, using depreciatory language, call me Vice.*” I am glad to see that L. and S. in voce agree in the main with this. Their comment is: “3. Also reversely, to call something good by a bad name, — to disparage, Xenoph. *My enemies, in disparagement, call me Vice.*”

The MSS. here, generally speaking, conclude. The Cod. Vaticanus, however, exhibits what follows in the text, enclosed in brackets. It looks like mere interpolation. At any rate, the whole is far from valuable, though it has elicited many pages of commentary. Perhaps the reader will be satisfied with hearing that Nast and Hottinger consider some reference to be made to lucky and unlucky days for birth, and understand the following words as Schweighauser translates them: “*Un moment bien doux a dû précéder celui-là; et sans ces deux choses il est impossible de produire un homme;*” which supposes the reading altered to ἀμφότερα οὐκ ἔχονταν οὐντε ἀνθρωπον γεννᾶν. Ast, on the contrary, suggests quite another explanation: “*Homo insulsus, nil nisi inepta et indecora loquens, coram familiaribus et liberis e matre quærerit, ‘qualis ille dies tibi visus est, quo parturiūsti, meque genuisti?’ (hoc videlicet interrogat, ut quales sint partūs dolores, accipiat); matris autem nomine tunc sibi ipse respondet, suavis (h. e. stolidus) sum; quasi homo utrumque non expertus, percipere ea et cogitatione sibi fingere posset.*” It will be seen that he reads ἡδύς for ἡδύ in the sense, “*You are a nice, or a pretty, fellow;*”

and, certainly, this is supported by the Platonic use of *ηδὺς* and *γλυκὺς εἰ*. As *τις* considers *ηδὺς* thus used to be nearly equivalent to “*naif*.”

CHAPTER XIII.

Περὶ Ἀναισχυντίας.] “*De Impudentia*,” “*Unverschämtheit*,” “*Shamelessness*,” “*Impudence*,” “*Effrontery*.” We here seem to pass the line separating those characters which are defective by reason of ignorance, want of education, or organic imperfection, from such as exhibit positive vice, and err against knowledge, and upon evil principles. If our observations upon the preceding characters are correct, it will be obvious that the previous personages are not instigated by malice, or any attachment to what is wrong for its own sake. That the case is very different with the *ἀναισχυντος* will be seen upon the slightest consideration. According to Aristotle’s definition (*Ethics*, iv. 9.), *Ἀναισχυντία* is itself *φαῦλον*, and consists in *τὸ μὴ αἰδεῖσθαι τὰ αἰσχρὰ πράττειν*. Thus the essential notion of *ἀναισχυντία* is, that it loves, and does what is base, for its own sake. The acts of the *ἀναισχυντος* have not, simply and solely, gain for their object; though the objects to which they are directed are necessarily connected with gain and loss, because it is in transactions involving these that his peculiar humour finds its fitting field. The *ἀναισχυντος* seeks his own profit, but this profit derives its zest from the fact that it is an advantage gained over some one else. At this conclusion Hottinger also arrives, in opposition to Nast and the previous editors. He does not, however, argue from the Aristotelian or any other definition, but from a careful analysis of the character itself. His predecessor had confounded the “*Impudent*” with the “*Miser*.” He shows, on the contrary, that though their actions may coincide *quoad* subject-matter, they differ essentially in their motives. The latter pursues unworthy gains, but he never uses them; he denies himself: the former may pursue the same, but he indulges himself in his acquisitions; he may even become lavish and a spendthrift. Again, the *Miser* is thankful for what he receives, but it is essential to the notion of the *Impudent* that he should accept every thing with ingratitude. The two men may agree in the substance of their unreasonable demands, but it is in the making of such demands, irrespective of their motive, that the peculiarity of the

“Impudent” consists; in fact he prosecutes them with a base and malignant pleasure, even when he knows their fulfilment to be impossible. This is illustrated by the requests which he is represented as making in the text. If he anticipated their success he must have been a fool; but he anticipated no such thing, and therein lies the effrontery,—the differential part of the notion of *’Araioxvrria*.

ἐρεξα κερδοῦc.] These words do not occur in the definition quoted from Aristotle, and, for reasons above given, must not be too much pressed. At least *κερδοῦc* should be taken in a general sense, including the pleasure and self-satisfaction derivable by an impudent knave from successful knavery. *Κερδοc* will always form an important element in the motives of the *’Araioxvrroc*, and therefore it finds a place in the definition. But we must remember that he mixes up others with it.

ἀκοστρεψi.] Schneider has foolishly conjectured *ἀκοστρεψiον*, which would greatly impair the sense. *’Ακοστρεψi* means, “whom he is actually at the moment robbing or defrauding,” i. e. by refusing to pay the money which he owes to him. And so Coray: “à la quelle il refuse de payer d’anciennes dettes.” Compare with a double accusative, Soph. Elect. 1276.:

Ορ. τί μῆ τοικεων; Ηλ. μῆ μ' ἀκοστρεψiον
τῶν σὺν προσώπων ἡδονῶν μέθεσθαι.

τιμώτατο.] Schneider has ridiculously enough adopted into his text, from Salmasius’s conjecture, Ὡ Τίβε, “*Servi nomen vulgare à patriâ Phrygiâ vel Paphlagoniâ.*” But who does not see, that addressing such language to his slave among gentlemen, as though he were one of them, is an obvious aggravation of his impertinence, on the part of the *’Araioxvrroc*, and a master touch of the author. Ast, therefore, rightly translates “*mein wertheiter*,” or “*wertheiter*.”

ζεγύοr.] The MSS. and the editions are pretty equally divided between *ζεγύοr* and *ζεμόr*, and both have considerable claims to attention. Upon the whole I have given *ζεγύοr*, thinking with Hottinger that it exhibits a more delicate appreciation of the character. The question, he justly observes, is not about profit; that the *’Araioxvrroc* requires is an opportunity for indulging impudent malice at somebody’s expense. “[He ne-

scheme to succeed, or if so, it is not so much his object to be himself a gainer, as that the butcher should be a loser." Ast's objection that *ζυγόν* is properly the *jugum* and not the *lancea* of the balance, seems to me hypercritical. Surely *ζυγόν* may, by a synecdoche, mean "*the balance itself*," as in Dem. 784. 10. If the reader, however, prefer *ζωμόν*, he may support himself by the authority of good MSS., and the opinions, among others, of Fischer and Ast, who have no doubt of its superiority. The meaning will be "*os ad jus, sc. parandum*." So the Latins use *ad*, the Germans *zu*, the English *for*, and the French *pour*.

Θέατρον διοράσας.] 'Αγοράζω, being primarily "*to be in the market*," or "*to do business in the market*," very readily passed into the sense "*to buy, or sell*." Here it means "*purchase tickets for the play*." "Plutarchus," says Casaubon, "in Gracchis, pro eo dixit θεωρητήρια ἔκμισθοῦν." Probably about the year B.C. 501 the θεωρικόν, or fee paid for a ticket, was fixed at two obols. Pericles, as is well known, at the suggestion of another demagogue, passed a law ordaining that this θεωρικόν should be provided for the poorer sort of citizens from the public funds. To describe the abuses which followed is foreign to our purpose. But as no one could obtain a ticket unless his name were on the register of citizens (ληξιαρχικὸν γραμματεῖον), it is clear that when strangers wished to attend they were compelled to avail themselves of the services of some citizen to procure tickets. It is in some transaction of this sort that our friend contrives to cheat the θεατροπώλης, or "money-taker," and squeeze in himself and his whole family gratis. Hottinger here, as in the former case, enlarges upon the fact that the *ἀνατριχία* — *is* — *nothing* for the paltry saving, — if indeed — *any* — *any* — *case* — *case* — *who* — *be* — *entitled* — *to* — *a* — *θεωρία* — *own*, — *his* — *character* — *by* — *the* — *malicious* — *delight* — *make* — *one* — *the* — *money-takers*. On all *concerning* — *theatre*, &c., see Böckh, *Public* — *Eng. Trans.* We may gain a *of* — *the* — *copyists* — *the* — *nature* — *of* — *the* — *change*. First, they *mis-* — *guess*, *κρέας* — *for* — *θέατρον*; — *found* — *its* — *way* — *into*

no could have supposed
anted so respectable an an-

tiquity? The use of *ἄξια*, however, in this place confirms beyond all controversy our interpretation (Cap. Περὶ Ἀδολεσχίας) of *ἄξιοι γεγόνασιν οἱ πυροί*, which see.

χαλκεῖα.] “Vasa magna et oris vasti, in quibus aqua balneorum calefiebat.” *Ἀρύταινα*, “vas aquæ hauriendæ, qua lavantis corpus perfundatur,” “a ladle.”

ὅτε λέλονται κ. τ. λ.] This is the reading of the MSS. which I have retained, though doubtless in *κάκεῖ*, “aliquis error latet.” The reader will, however, be scarcely prepared to admit the much-approved emendation of Pauw: *ὅτε λέλονται, ἀπίων κάλει, κ. τ. λ.,* “*discedens balneatori dicit, in jus me voca, nihil tibi debo.*” The meaning of the existing text is plain enough: “*there, I have had my bath and no thanks to you!*” If *κάκεῖ*, as some of the editors say, can be interpreted, *et ibi*, i. e. “*tum pono,*” there is no further difficulty. If not I would conjecture *κάτι*, “*et præterea,*” i. e. as a further aggravation. Fischer translates *κάκεῖ*, “*e loco, ubi discedens stat.*” Hottinger has rather a curious notion, which must be given in his own words: “*Lässt mich übrigens die Urbanität des Unverschämten in der, wie ich glaube, verdorbnen Lesant κάκεῖ einen Ehrentitel für den Bader ahnden, auf dessen Spur der ἀνὴρ κόπτειος des Aristophanes, der stercoreus miles, und das sterquilinium des Plautus, und andre dergleichen facetiae der komischen Schaubühne vielleicht am sichersten leiten könnten.*”

CHAPTER XIV.

Περὶ Βδελυρίας.] “*Impuritas.*” The *Βδελυρός* is very imperfectly expressed by the German “*Der Schamlose,*” and not at all by “*The Abominable,*” a translation which the editor of the English version, in pursuance of the usual practice, has thought proper to adopt. The truth is, that the word is a very indefinite one, and must, even in the best authors, be interpreted by the context. From the Scholiast on Arist. Nub. v. 445., as well as from Suidas and Hesychius, we learn that *Βδελυρία* includes the ideas of “*wicked lewdness,*” or shamelessness; of what is abhorrent and abominable; of what is mean and niggardly. Accordingly Phavorinus has, *Τὸν πόρνον οὐτως ἔλεγον, καὶ τὸν μυσοῦς* (aliter *μυσοῦς*)

ᾶξιον, οὐ τὸν ἀνελεύθερον. Hottinger justly remarks that Theophrastus alone has discerned and adopted the ridiculous element into the character. Taking this into consideration I think that there can be no doubt of the correctness of his translation: "Ich würde ihn den *pöbelhaften Spassmacher* genannt haben, wenn nicht so die Ueberschrift mit der Erklärung zusammenfiele." The Βδελυρός of Theophrastus is, in fact, the scurrilous buffoon of low life: he has all the coarse and vulgar impudence, the grossness of manner, the love of *slang*, and the desire to render himself offensive to his betters, which characterise certain classes in great cities. He is the veritable "Gamin" of London and Paris. His connection with the Αὐαίσχυντος is obvious. They agree in the subject-matter upon which they are developed, and in many of their developments, but more especially in this, that, as has been already pointed out in the case of the Αὐαίσχυντος, they indulge their humour, not for the sake of any profit or advantage, but simply for its own sake; they are impudent, not so much because they hope to gain anything thereby, as because it is their object to be offensive. "In both," says Hottinger, "shamelessness is the characteristic; but with the Αὐαίσχυντος it is the shamelessness of a vicious, with the Βδελυρός that of an unmannerly man: both are developed from the same starting-point, and tend toward the same goal. As the first finds delight in mischief in and for its own sake, so the second commits indecencies and improprieties in and for their own sake also, and is delighted with them." In a further analysis of the character Hottinger very ably traces its origin and progress. The former is generally found in a defective moral organisation, incapable of appreciating the more delicate refinements of feeling, and the proprieties and decencies of life. Hence arise violations of these proprieties which subject the author of them to ridicule, aversion, and disgrace. This result of an involuntary offence converts a nature originally coarse and rude, into a reckless and revengeful brutality. The unfortunate man attempts to retaliate upon that society which has tabooed him. He affects to ridicule and despise the refinement which he cannot reach; he declares open war against those decencies which he has violated; he strives to outrage and offend that respectability from which he is excluded. Such a career of course admits of many gradations, and the character of the Βδελυρός corresponds to some of its varieties. The following sketch proceeds to an extreme, perhaps too extreme, development. But see Notes. We find in Plato a colloquial and modified use of the word; something corre-

spondent to the French “*Bête*,” or, indeed, “*Beast*,” as it is playfully employed in our own language. So Plato’s definition : Παιδία ἐπιφανής ; and Republic, lib. I. : Βδελυρὸς εἰ, ὁ Σώκρατες ! This definition plainly includes a ludicrous element, and shows the Βδελυρός to be a sort of professor in the art of ribaldry and slang. L. and S. in voce give only, “*abominable*,” “*breeding disgust*,” “*offending the outward senses*,” or more frequently, “*the sense of propriety*,” “*nasty*,” “*lost to all sense of shame*.”

ἐπιφανής.] This is by no means “*insignis*,” as Schneider translates ; nor yet merely “*evidens*,” as Casaubon. La Bruyere and Coray come more near : “*Une profession ouverte de plaisirterie*.” The expression implies that loud and coarse ribaldry which takes delight in making an exhibition of itself publicly. The thoroughfares of the metropolis will supply abundant examples. ἐπονειδιστος, if, as the editors say, “*sensu activo*,” translate “*slang*.” But why may it not be passive, as we have hinted above ? See notes on ὑπομονή, next chapter.

οἵος ὑπαντήσας κ. τ. λ.] All that can be said in justification of this has been said by Hottinger, whose words I accordingly subjoin : “Ich will die Wahl dieses Zuges an sich nicht rechtfertigen. Er ist zumahl dem Massstabe der heutigen Begriffe vom Wohlstand ungemein anstössig. Aber wenn Theophrast durch diesen Zug die Schamlosigkeit charakterisiren wollte, so war es in der Regel, ihn so und nicht anderst zu modifiziren. Hätte er weniger gethan, so würde er nicht die Schamlosigkeit, sondern das ky-nische Phlegma gezeichnet haben, und der Zug würde die Wirkung verfehlen.”

παύωνται.] Schneider would prefer παύσωνται ; the former being “*dumce ssant*,” the latter “*postquam cessaverunt*.” Ast suggests, “*quidni sit ὅταν παύωνται, eodem tempore quo, i. e. simul ac ceteri desinunt plaudere?*” The truth I believe to be that παύονται is, in this place, correct, because the whole means “*to keep on clapping when every body else is leaving off*.” But I must admit, upon examination, that the use of the aorist is nearly universal in the best authors.

ἀνακίψας.] “*Caput erigere*,” “*exserere*.” Hottinger thinks that the ridiculous nature of this action redeems the character from mere grossness, and that this is in fact the laughable element which Theophrastus has detected, and introduced into his delineation.

πληθούσης κ. τ. λ.] This phrase has passed into one denoting a particular time of day, i. e. about ten in the morning. Here, however, its primary sense is more prominent: “*when the market is crowded.*” “*Tempus significare voluit quo testatior fieret hominis βδελυρία.*”— *Schneider.*

τὰ μῆλα.] This has the authority of nearly all MSS. Some have, however, μύρτα, which must mean “*myrtle berries,*” as these were both pickled, and eaten fresh. Ἀκρόδρυα, as its etymology implies, is generally used of such fruits as grow at the *end* of the branch; said of fruits with a husk or shell, as chestnuts, &c.

καὶ καλέσαι.] Hottinger remarks that this is done to make some respectable person blush at being supposed to be an acquaintance of such a blackguard. He cites from *Ælian* (V. H. ix. 19.) an anecdote of Diogenes, who once, with a similar object, called out to Demosthenes, and invited him into some low tavern, as he was passing by.

ἡττωμένῳ.] Another present universally occurring in the MSS. Even Ast, however, has accepted the obvious correction ἡττημένῳ. I have not ventured to do so wholly unsupported by authority. Why, too, may not ἡττωμένῳ be “*in a fair way to lose his suit,*” “*in process of,*” as *οἱ σωζόμενοι*, *Acta Apost.* II. 47.? This would exhibit still greater forwardness and impudence upon the part of the βδελυρός. Ἀπίοντι certainly seems to imply the termination of the cause, but does it *necessarily* mean more than “*leaving the court?*”

οψωνεῖν αὐτός.] The MSS. generally have ἔαντρόν, but one has αὐτόν. Here we see the progress of the error (cf. *supra*, *κρέαν*, *proθέαν*), for αὐτός is necessary to the genius of the language, but the infinitive catching the transcriber’s eye, elicited the accusative from his pen. Casaubon corrects ἔαντρῷ, but the αὐτόν, as has been said, points to αὐτός. Οψωνεῖν is “*to market or cater.*” To do this in his own person was indecorous, as we learn from the character of the Κόλαξ (cf. *supra*): it was, in fact, the office of a sort of light-porter called a Προύνευκος. Schneider most aptly quotes Plautus, *Capt.* III. 1. 14. :

“*Ipsi opsonant, quæ parasitorum antea erat provincia,
Ipsi de foro tam aperto capite ad lenones eunt,
Quam in tribu aperto capite sontes condemnant reos.*”

To this we may add, by way of illustration, Arist. Vesp. v. 496. :

ἢν μὲν ὡρῆται τις ὄρφως, μεμβράδας δὲ μὴ θέλη,
εὐθέως εἰρηχ' ὁ πωλῶν πλήσιον τὰς μεμβράδας·
“Οὗτος ὁψωνεῖν ἔοιχ' ἄνθρωπος ἐπὶ τυραννίδι.”

Where Mitchell marvellously translates, “ *This man seems to wish to have a Tyranny for his Dessert!* ” It is unnecessary to say that the words mean “ *to make his marketing with an eye to a Tyranny.* ” Our own author presently repeats the same verb (Περὶ Ἀνελευθερίας): *καὶ ἐξ ἀγορᾶς ὁψωνήσας τὰ κρέα αὐτὸς φέρειν: “having done his own marketing, he brings home his meat with his own hands.”*

κουρεῖον.] The barber's shop, in ancient, as in modern times, appears to have been the receptacle of all the gossips and idlers in the neighbourhood. Hence the proverb, *κουρεακὴ λαλία*, of idle gossiping. Casaubon quotes Demosth. in Aristog. (T. I. p. 786. Reiske): *οὐδὲ προσφοιτῷ πρὸς τι τῶν ἐν τῇ πόλει κουρείων, η μυροπολίων.*

μέλλει.] I have followed Ast in abjudicating from this chapter the words which follow in some MSS., the more particularly as there is good external, as well as internal evidence for so doing. His words are: “ *Quæ libri post h. v. habent, καὶ οἰνοπωλῶν—μὴ λάβωσιν, ea a βδελυρίᾳ sunt aliena, et cap. xxx. (Περὶ Αἰσχροκερδείας) pertinent, ubi Cod. Vatic. inserta exhibet.* ”

βλασφημῆσαι.] Fischer translates “ *diras matri imprecat.* ” But *βλασφημέω* is simply opposed to *εἰνφημέω*, and Casaubon is right in his version: “ *linguā non faret,* ” “ *à malis* (qy. *malè* *ominatis?*) *verbis se abstinere moris non habet.* ” Ast adds that ill-omened words spoken by relations were considered particularly mischievous, and refers to his own edition of Plato, Legg. VII. 9. p. 800. That our view of *βδελυρία* is correct, is surely shown by our own experience of such characters. Ribaldry is ever connected with irreverence. He who delights in buffoonery and slang, has but little respect for sacred persons and places.

ώς τεράστιόν τι πεποιηκώς.] This has been variously interpreted. *Τεράστιον* has also been altered into *ἀστεῖον*, of which Hottinger greatly approves, and translates: “ *und lacht dazu, als wenn er einen rechten Spott gemacht hätte.* ” But Ast is doubtless right

in saying, “*omnia haec vana esse recta docebit interpretatio.* Scilicet ὡς non est *quasi*, sed *quia*, *quod*, sic Xenoph. Cyrop. vii. 5. 18. ; *οἱ ἐν τῷ τείχει κατεγέλων τῆς πολιορκίας, ὡς ἔχοντες* (*quia habebant*) *τὰ ἐπιτηδεῖα πλέον οὐ εἰκοσιν ἔτῶν.*” The βδελυρός lets the cup fall on purpose, and then, in the same spirit as that described in the last remark, is really delighted at having done something ominous, and alarmed the company.

αὐλούμενος.] The meaning depends upon the force of the middle voice: “*tibiis sibi cani jubens*,” “*ordering a tune from the flute-player* :” *συντεριζειν*, “*whistling an accompaniment*.”

τῷ ταχὺ παυσαμένη.] This certainly seems to be the correct reading, though the MS. authority is in favour of *μὴ ταχύ*, to which it is not easy to assign a satisfactory sense. Probably the error arose from the fact that the copyist did not understand the idiom *ταχύ* for *θᾶσσον*. Yet he might have remembered *νῆες δλίγαι ἀμύνειν* (Thuc. i. 50.), “*too few to defend* ;” and again: *δλίγους γάρ εἶναι στρατηγῷ τῷ Μῆδων συμβαλέειν* (Herod. vi. 109.); and so also with other adjectives, as *ταπεινὴ ἐγκαρτερεῖν* (Thuc. ii. 61.), “*too humble to persist*.” The trait is, however, an admirable one. The vulgar singer, quite out of time, prolongs his note beyond the music, and then abuses the player for stopping so soon. Schneider, overlooking all this, has taken from the Palat. MSS. the inferior reading, *τῇ οὐ ταχὺ παύσαιτο* ;

CHAPTER XV.

Περὶ Ἀπονοίας.] “*Desperatio.*” Hottinger, remarking that the German language has no word which corresponds to *ὁ ἀπονενομένος*, translates “*Der Ehrlose.*” In English we labour under a similar difficulty. It is plain, however, that Theophrastus means to delineate “*One who has lost all sense of right and wrong*,” “*A thoroughly abandoned ruffian.*” The Ἀκολάστος of the Ethics will at once occur to the reader’s mind, as also the Apostle’s fearful description: *παρέδωκεν αὐτοὺς ὁ θεὸς εἰς ἀδόκιμον νοῦν* (Rom. i. 28.), where the *ἀδόκιμος νοῦς*, the mind that has lost its power of moral perception, and can no longer discriminate between good and evil, is pretty nearly equivalent to *Ἀπονοία*.

Those who have not carefully analysed the preceding characters

will be at a loss to see why Theophrastus should have distinguished this man from the *βδελυρός* and the *ἀναισχυντος*. Nast, indeed, expressly says that Theophrastus only meant to paint one personage under three aspects; that the differences are of degree and not of kind; that the *ἀπονενοημένος* is in fact the same man, in a more debased condition. But, if our previous remarks be correct, it will be seen that he differs from his predecessors in the entire absence of any subjective comic element in his character. The two others exhibit a species of rude and coarse humour, which indeed is, though in a very depraved fashion, one of the most influential impulses of their mind. The *'Απονενοημένος* has nothing of the sort; he is the mere ruffian, devoting himself to his animal impulses, lust, anger, and combativeness. The two former may be regarded as having surrendered themselves to some two or three depraved tastes and inclinations; the latter has his whole nature brutalized; every thing he does bears the stamp of unredeemed ruffianism.

Of course the question occurs, which has been already referred to in the preface,—if the character be one of unmixed evil, how has it found a place in the gallery of Theophrastus? Unmixed and irreclaimable evil seems to be no fit subject even for the Satirist? much less for him who paints portraits in pen and ink. He who is wicked for the sake of wickedness awakes abhorrence, not laughter; where, then, is the ludicrous element in the character which justifies Theophrastus in attempting its delineation?

Putting aside mere moral monsters, I cannot believe in the existence of men whose original nature is of that Satanic character which says “Evil, be thou my good!” The Socratic *οὐδεὶς ἐκῶν πονηρός* is true thus far, at any rate. Hottinger, adopting a similar view, concludes: “Seneca hat Recht, *Nemo animi causâ malus est.*” His analysis of the character appears to me correct. *'Απονοία* is, he says, not an inborn quality, but a species of moral suicide arising from despair,—the despair of an Ishmael and an outcast. So too the author of the Oration against Aristogeiton: *ὁ ἀπονενοημένος ἀπας αὐτὸν μὲν προείται καὶ τὴν ἐκ λογισμοῦ σωτηρίαν, ἐκ δὲ τοῦ παραδόξου καὶ τοῦ παραλόγου, ἐὰν ἄρα σωθῆ, σώζεται.* To such a position all vice, but more especially the vice of dissoluteness, drives men on by regular and very intelligible steps. The *ἀπονενοημένος* is probably some ruined spendthrift who has exhausted fortune and respectability, and is now hopeless, and reckless about regaining what he has lost. His history, says Hottinger, is briefly told. His dissolute inclinations deliver him over

to vice ; vice to infamy ; infamy to despair, and despair to folly. Herein lies the ludicrous element of his character. But, as we have hinted, it is entirely objective. He is not, like the others, actuated by any internal sense of the humorous. His object is never *fun*, however gross. Yet, when he arrays himself, in all his weakness and ignorance, against the strength of society, he is simply ridiculous. It is a pigmy challenging a giant to single combat. This is the great absurdity which Theophrastus would point out. Some of its special developments will be noticed in their place.

ὑπομονή.] Objections have been proposed to this word, as not sufficiently distinctive ; and Casaubon approves of *ὑπερβολή*, which is indeed often used by Demosthenes for “*an enormity*.” But *ὑπομονή* is doubtless right. It implies one who is ready to take part in disgraceful scenes ; to receive foul words, as well as to give them. Indeed his *sang froid* under such circumstances is one of the main features of his character. He is ever ready to exclaim,

ἥσθην ἀπειλαῖς, ἐγέλασα ψολοκομπίαις.

ARIST. *Eg.* v. 645.

The quarrel between Cleon and Agoracritus is the best possible illustration of this definition, as Agoracritus himself is of the *ἀπονενομένος*. Compare too the demeanour of Adicæologus, Nub. v. 878. :

ΔΙΚ. καταπύγων εἰ κάνασσυντος.

ΑΔΙΚ. ρόδα μ' εἴρηκας. ΔΙΚ. καὶ βωμολόχος.

ΑΔΙΚ. κρίνεσι στεφανοῖς. ΔΙΚ. καὶ πατραλοίας.

ΑΔΙΚ. χρυσῷ πάττων μ' οὐ γινώσκεις.

ἔργων τε καὶ λόγων.] I only notice this indisputable correction of Galen's for *ἔργων δικαιολόγων*, to show the nature of the MSS. with which we have to deal. Several, however, point to the right reading by exhibiting *ἔργων καὶ λόγων*.

ταχὺ ὁμόσαι.] He is always ready “*to take his oath*.” “*Athenis qui facilè jusjurandum suscipiebant, Ardetti vocabantur. Hesychius (T. I. p. 522) : τοὺς ῥάδίως ἐπὶ τοὺς ὄρκους ιόντας Ἀρδήττους ἐκάλουν.*”—Cas. It appears from the same authority that “*Ἀρδηττος* was the name of a spot on the banks of the Ilissus, where “*τοὺς ὄρκους ἐποίησαντο.*” Is the word connected with ἄρδω, “*irrigo* ;” and ἄρδμός, “*a watering place*,” Il. xviii. 521.? L. and S. Lex. do not notice the word.

λοιδορηθῆναι.] I am surprised to find that both Hottinger and Schneider consider this to be “put for” λοιδορῆσαι. A consideration of our first note will, I trust, enable the reader to see that λοιδορηθῆναι stands for nothing but itself. It refers to the *passive* as well as to the *active* powers of controversy possessed by the Ἀπονεοημένος.

ἀγόραιος τις.] The meaning of this is of course clear from the well-known passage (Acts, xvii. 5.), which, strange to say, Ast has not noticed: τῶν ἀγοραίων τινὰς ἄνδρας, quaintly, but well translated, “*Certain lewd fellows of the baser sort.*” Compare ἀγορᾶς περίτριμα. Cas. informs us that the Latins said “*subrostranus*,” “*subbasilicanus*,” in the same sense. Compare Hor. Ars Poetica, 245. :

“*Ne, velut innati triviis ac pæne forenses
Aut immunda crepant ignominiosaque dicta.*”

The Grammarians thus distinguish ἀγόραιος · ὁ πονηρός · ὁ ἐν ἀγορᾷ τεθραμμένος. ἀγοραῖος · ὁ ἐν ἀγορᾷ τιμώμενος, an epithet of certain divinities, as Jove, Mercury, Diana.

τὸν κόρδακα.] The disgraceful character of this dance may be gathered from the fact, that even Aristophanes, unscrupulous as he was, congratulates himself upon never having admitted it into his comedies. See Nubes, v. 526. :

οὐδὲ ἐσκωψε τοὺς φαλακροὺς, οὐδὲ κορδαχ' εἰλκυσεν.

That the dance was in character, as well as origin, Oriental (Tyrian, Palmer says), appears highly probable. Mitchell sees traces of it in the abominations derived by the Israelites from the nations of Canaan. “The people sat down to eat and to drink, and rose up to play,” or rather to dance.

προσωπεῖον οὐκ ἔχων.] Though the οὐκ is absent from the MSS., some, with an obvious solecism, have μή. The οὐ, as Ast says, was lost because preceded by οὐ at the close of the last word, and μή was supplied by some copyist who was more remarkable for common sense than for Greek. Cas. proves the propriety of introducing οὐ by citing Demosth. Περὶ Παραπρεσβείας (T. I. p. 433., Reiske), where he calls one Cerybion κατάρατος: ὃς ἐν ταῖς πομπαῖς ἀνεν τοῦ προσωπείου κωμάζει. Nast tries to defend the reading καὶ προσωπεῖον ἔχων, by supposing that a μορμολυκεῖον, or mask

of peculiar hideousness, is meant. But *any* mask is plainly inconsistent with the character of the man.

ἐν θαύμασι.] Equivalent, by an idiom more than once noticed, to the place where these *θαύματα* or “*jugglery tricks*” were exhibited. See next note. The reader will find an amusing account of them in the chapter on “*the Dionysia*” in Bekker’s “*Charikles*.” It appears from the passages there given, that these tricks resembled the common cup and ball illusions of our own conjurers. The performers were therefore called *ψηφοκλέπται* and *ψηφοπαῖκται*. Bekker also refers to Suidas, who quotes from some nameless writer: *ῶσπερ οἱ ψηφολόγαι τοὺς ὁφθάλμους τῷ τάχει τῆς μεταθέσεως τῶν ψῆφων ἀπατῶντες συναρπάζουσι.*

χαλκοὺς ἐκλέγειν.] “*To carry a hat round for the halfpence.*” See “*Charikles*,” as above. Cas. informs us that the persons who did so were by the Latins called “*Æruscatores*.” He also most aptly cites Luc. Asinus, § 37.: *ἐπειδὴν δὲ κατακόψειαν οὗτως ἔαντούς, ἐκ τῶν περιεστηκότων θεατῶν συνέλεγον ὀφθαλοὺς καὶ δραχμάς.* To this we may add Xen. Conviv. II. I., where a Συρακόσιος ἄνθρωπος, *ἔρχεται ἔχων αὐλητρίδα ἀγάθην καὶ ὀρχηστρίδα τῶν τὰ θαύματα δυναμένων ποιεῖν ταῦτα δὲ καὶ ἐπιδεικνὺς ὡς ἐν θαύματι, ἀργύριον ἐλάμβανεν.*

τὸ σύμβολον.] “*The free ticket.*” It appears that the jugglers furnished some of their friends with such. The passage has caused some discussion, as both Coray and Schweighauser insist upon inserting *οὐ* before *φέρουσι*. They suppose the man to brawl with those who will not pay. But in the first place he would be in part justified, and at any rate would not exhibit *ἀπονολά* by so doing. And secondly, as Ast says, he is much more likely to quarrel with those “*qui vel tesseram habent, vel ut gratis admittantur postulare possunt, ut ‘ministri prestigiatoris,’ vel magistratus.*” It is, I think, in contending against some legitimate demands of the sort, that the *ἀπονενοημένος* is most likely to distinguish himself; but see next note.

καὶ προίκα θεωρεῖν ἀξιοῦσι.] Ast censures Hottinger’s translation, — “*Und zankt sich mit denen, welche ein Freyzeichen vorweisen, und also nichts bezahlen wollen,*” — because he says *οἱ τὸ σύμβολον φέροντες* and *οἱ προίκα θεωρεῖν ἀξιοῦντες* are distinct parties. But surely he has forgotten the principle of Granville Sharp’s canon. The two participles have but one article.

Hottinger, therefore, seems to be correct. My own notion is, that the quarrelsome effrontery of the man is exhibited in his resisting those who have a right to free admittance,—his utter shamelessness in continuing this opposition after they produce their pass. It should be mentioned that some good MSS. omit ἀξιοῦσι. In this case we may read προῖκα θεωρῶν, “*ipse gratis spectans* ;” or, as Lycius does, τοῦ προῖκα θεωρεῖν, sub. ἔνεκα, though this has not much to recommend it. The question naturally arises, In what capacity does the ἀπονενοημένος do all this? Some editors suppose him to turn juggler himself; Schneider thinks that he joins a strolling company; Hottinger, with most show of reason, holds that he merely undertakes the office for the occasion to gain a little money. This view derives some confirmation from the words which follow: μηδεμίαν αἰσχρὰν ἐργασίαν ἀποδοκιμάσαι.

τελωνῆσαι.] It is easy to understand the abhorrence in which the Jewish people held the occupation of τελώνης, or publicanus, but the existence of a similar feeling in Athens is somewhat surprising; at least in the exaggerated degree which the text implies. Cas. quotes, from an old poet, an invective against the Oropians on this score :

πάντες τελῶναι, πάντες εἰσὶν δρπαγες,
κακὸν τέλος γένοιτο τοῖς Ὀρωπίοις.

The last words will recall, to those acquainted with Ireland, the common exclamation, “*Bad cess to you*,” unless τέλος is end, or, perhaps, the double-entendre is intentional.

μαγειρένειν.] Among the “*Artes minimè probandæ*,” because “*ministræ valuptatum*,” Cicero enumerates: “*Cetarii, lanii, coqui, fartores, piscatores.*”—*Cic. de Off.* I. 42.

κυβεύειν.] Socrates, in discussing the precept of Hesiod,

“Ἐργον δὲ οὐδὲν ὄνειδος, ἀεργίη δέ τ' ὄνειδος,

places κυβεύειν among the worst sorts of ἀεργίη; τοὺς δὲ κυβεύοντας ἦ ἀλλο τι πονηρὸν καὶ ἐπιζήμιον ποιοῦντας, ἀργοὺς ἀπεκάλει.—*Xen. Mem.* I. 2. 57.

τὴν μητέρα μὴ τρέφειν.] There is, doubtless, some weight in Hottinger’s objection that these words are not appropriate to their place, as the writer is only speaking of ἐργάσαι αἰσχρα. His conjecture, μητραγυρτεῖν, is also ingenious, since it can be shown, upon abundant authority, that such an occupation was the very

thing for an *ἀπονενομένος*. Ast so far agrees with him as to enclose the words in a parenthesis, but puts in a claim for his own conjectures, *θηριοτροφεῖν*, or *όρτυγοτροφεῖν*, both of which may be creditably supported. But, considering the nature of this work (vide Preface), I should say that both editors demand from the author a too strictly logical connection of ideas. When the writer was describing the base ways of *gaining* money to which this fellow resorted, it is surely natural enough that another most base way in which he *saved* money should suggest itself to the mind, and so it came to be inserted,— parenthetically, if you will,— but certainly not unappropriately. Cas., with his usual learning, cites *Æschines c. Timarchum* (T. III. p. 54., Reiske) to show that by a law of Solon's *ἀτιμία* was the penalty inflicted upon those who refused to maintain their mothers.

τὸ δεσμωτήριον.] “ *Dictum venustatis Atticæ. Sic apud Ciceronem (contra Rul. II. 37.) habitare in carcere. — Dinarch. Orat. (T. IV. p. 77., Reiske). Καὶ γὰρ θανάτου ἀξία πολλὰ ἔτερα διαπέπρακται, καὶ ἐν τῷ δεσμωτηρίῳ πλείω χρόνον ἡ ἔξω διατέτριφε.*” — Cas.

καὶ τούτων δ' ἀν.] Here all the MSS. read *καὶ τοῦτο δ' ἀν.*, save two (Cod. Gall. et Cod. Monac. 490.), which exhibit *ΤΟΥΤ' ΑΝ.* As I cannot persuade myself, with some editors, that *καὶ τοῦτο δέ*, in this collocation, can mean “ *quin etiam*,” I have given Ast's reading deduced with scarce any alteration from the reading of the two MSS. He explains it, rightly, I think, as a partitive genitive, *εἰς* or *τοις* being understood; so, he says, Horace has, “ *Fies nobilium tu quoque fontium,*” sc. *unus*. A Greek example would have been more to the purpose. The idiom is employed by Thucydides, I. 65.: *καὶ αὐτὸς ἤθελε τῶν μενόντων εἶναι*; and Xenophon, also: *ἥν δὲ καὶ ὁ Σωκράτης τῶν ἀμφὶ Μίλητον στρατευομένων.* — Xen. *Anab.* I. 2, 3.

περισταμένων τοὺς ὄχλους.] “ *Eorum qui cœtus et concursus faciunt, quod capital fuit Athenis.*” — Cas. “ *Collecting a ring of by-standers.*” Cf. *Περὶ Δογοποίας, περιστάσεις ποιούμενοι.*

παρερράγνια.] Great is the discussion concerning this word. Yet its etymology plainly shows that it must mean “ *a broken voice*. ” Now, a voice may be broken from several causes,— from pure agitation at the moment, from the effects of any strong passion as anger (hence Plutarch, quoted by Ast, in *Vitâ Gracchorum*: *τραχυνόμενον τῇ φώνῃ καὶ παρερρήγνυμενον*), or from

continual shouting and yelling. The last is plainly the case here. Translate, “*rough*,” “*hoarse*,” or “*broken*.”

τὰς μὲν ἔξαμνυσθαι.] “*To swear off*,” or “*put off by swearing*.” The *ἔξωμοσία*, familiar to all readers of the Orators, is when a party by “*affidavit*” of sickness, or some “*sufficient cause*,” obtains release from attendance in court as a witness. Similarly *ἔξαμνυσθαι ἀρχήν* was said of him who, before the *δοκιμασία* took place, made oath that from some sufficient cause he was incapable of discharging the duties of the office in question.

ἔχινον.] The “*echinus*” is generally the casket in which all the documents connected with the cause were sealed up. But as this was entrusted to the custody of the presiding magistrate, and not opened until the day of trial, something else must be meant here. Or perhaps the parties brought their own *ἔχινος* to court, and it was *subsequently* taken possession of by the magistrate.

γραμματίδια.] “*The documents connected with his suit*” *όρμαθούς*, “*strung together like a row of onions*.” This appearance of the *ἀπονενοημένος* in a court of justice seems, to many editors, so inconsistent that they do not hesitate to proclaim the whole an interpolation. Ast apparently inclines to the same opinion. I cannot transcribe all that Hottinger has said on the other side. He considers this impudent and reckless intrusion of the rascal into the presence of justice, and his ignominious discomfiture, as the finishing stroke to the character. “*The insolent pride*,” he says, “*with which the shameless fellow puffs himself up, the self-complacency with which the ruffian, without either knowing or intending it, does homage to honesty, is beyond measure entertaining*.” It must, however, be confessed that there is a prolixity about the latter part of this chapter which renders its genuineness suspicious.

οὐδὲ ἄμα.] It is by no means easy to see what signification is to be assigned to *ἄμα*. Ast suggests, with some diffidence, that that it may be simply *etiam*. But this I consider very doubtful: *desiderantur exempla*. Others have proposed *παμπόλλων*; but surely the emphasis is not on the *number*, but on the *character*, of the persons collected. Upon the whole I can give no better account of the word than Ast has done: “*Fieri potuit ut ἄμα et εἰδόντες confunderentur, cum pristina scriptura fuisse haec: οὐδὲ εἰδόντες πολλῶν ἀγοραίων στρατηγεῖν, καὶ ἄμα τούτοις δινείζειν.*”

ἀγοραίων στρατηγεῖν.] This follows directly from what has been said in our analysis. The man who is at war with society and its respectabilities readily avails himself of all opportunities to prosecute that war, and to head a mob is, of course, an excellent one. In these days it would not do to inquire too particularly how often mob-oratory may be influenced by such a motive, but Hottinger has a remark which is more appropriate to many of his countrymen than it is likely to be agreeable: "Man kann sicher darauf rechnen, dass bey jeder Staatsrevolution der Liederliche, wofern er immer kann, eine politische Rolle spielen wird."

πράττεσθαι.] Here equivalent to *εἰσπράττεσθαι*, "exigere." Ast, remarking the enormity of exacting daily interest, aptly quotes Plautus:

"Id adeo argentum ab danistâ apud Thebas sumpsit sc̄enore,
Indies minasque argenti singulas, numis."

Epidic. I. 1. 51.

Cas. tells us that the Greeks called these usurers *ἡμεροδανειστάς*, or *τοκογλύφους*, and the Latins, "Toculliones." See Cicero ad Atticum: "Neque ista tua negotia provincialia esse putabam, neque te in Tocullionibus habebam."—*Ad Attic.* II. 1.

There is, perhaps, nothing which more remarkably distinguishes modern from ancient civilisation, than the relative estimate formed by either of the nature and utility of "Interest." The subject is far too extensive for a note. But it may not be amiss to direct the attention of the younger scholar to so interesting a topic. It must surprise a political economist to find his science so imperfectly comprehended, even by a writer as distinguished as Aristotle for his perspicacious views upon other political questions. That philosopher objects altogether to the practice of putting money out at interest, as an unnatural abuse of what money ought to be. The circulating medium of exchange, according to his theory, ought not to be devoted to such a purpose as self-reproduction. Money is by nature a thing incapable of generation and production; therefore, all *τόκος* from money is unnatural: *εὐλογώτατα μισεῖται* ή *ὁβολοτατική*, διὰ τὸ ἀπ' αὐτοῦ τοῦ νομίσματος εἶναι τὴν κτῆσιν, καὶ οὐκ ἐφ' ὅπερ ἐπορίσθη· μεταβολῆς γὰρ ἐγένετο χάριν. 'Ο δὲ τόκος αὐτὸς ποιεῖ πλέον, θεον καὶ τοῦνομα τοῦτ' εἰληφεν· ὅμοια γὰρ τὰ τικτόμενα τοῖς γεννῶσιν αὐτά ἔστιν· ὁ δὲ τόκος γίνεται νόμισμα νομίσματος· ὥστε μάλιστα παρὰ φύσιν οὗτος τῶν χρηματιστῶν ἔστι.—*Arist. Pol.* I. 10. ad finem. That the opinion of Aris-

totle was general among his countrymen is evident from the admission of Demosthenes (Cont. Pant. 981.) : *μισοῦσιν οἱ Ἀθηναῖοι τὸν δανειζόντας.* It would be easy to prove the existence of a similar feeling at Rome, where, indeed, from political causes it was probably more virulent. “ *In genere fœnerari, idem sit quot (quod) hominem occidere, ut Cato senior aiebat. Fœneratores furibus peiores a veteribus Romanis fuerunt existimati, ut idem probat Cato.*”—*Cas.*

ἐφοδεύειν.] Properly said of the officer who went the rounds to visit the sentinels. See Aristophanis *Aves*, 1160 :

*ἐφοδεύεται, κωδωνοφορεῖται, πανταχῷ
φυλακαὶ καθέστηκαστ.*

Ast also quotes Xen. Hist. Gr. π. 4. 24. : δι' ἀπιστίαν ἐφωδεύοντο. Here, therefore, it means, “ *regularly go the round of the cook-shops.*”

τὸν τόκον.] Locus valdè vexatus. I will spare the reader the many pages of commentary which it has called forth, by simply stating the conclusions to which their perusal has led me. It is clear from Aristophanes alone that carrying copper in the mouth was as common a practice in Athens as in England. Every one remembers, Arist. *Aves*, v. 496. :

*ἐκυλινδόμην ἱκτίνον ἰδών· κῆθ' ὑπτιος ὡν ἀναχάσκων
οβόλον κατεβρόχθισα· κῆτα κενὸν τὸν θύλακον οἰκαδ' ἀφεῖλκον:*

and the parallel passages at *Vespæ*, 787., and *Ecclez.* 818.

Again, so common a practice cannot have been meant as a proof of *ἀπονοία*; this rather appears in the exacting of disreputable interest in a public and shameless way. Consequently, when Cas. alters *τόκον* to *οβόλον* he does not improve, but impairs, the sense. Again, it is unnecessary to suppose that *ἐμπόλημα* refers to any actual buying and selling in the market. The difficulties arising from this, and their explanations, may be superseded by remembering that *ἐμπόλημα* is said of any sort of “ traffic,” and, consequently, may here be said of an “ *usury transaction.*” See Suidas (quoted by Hottinger) : *τὸ τῆς πραγματείας κέρδος· ἡ συναγωγὴ τοῦ κερδοῦ.* And Hesychius : *ἐμπολή· κέρδος.* Pollux explains it to the same effect. Indeed, the generalising use of the word may be traced back to Homer :

βιότον πολὺν ἐμπολώντο.

Od. xv. 456.

Also in later writers, as ἡμποληκώς τὰ πλεῖστ' ἀμείνονα. — *Æsch.* Eum. v. 631.; and *Aristoph.* Pax, v. 438.:

εἰ τις δορυξδες, ἡ κάπηλος ἀσπιδων
ἴν' ἐμπολῆ βέλτιον, ἐπιθυμεῖ μαχῶν, κ. τ. λ.

So Sophocles:

ώς μὴ 'μπολήσων ἵσθι τὴν ἐμὴν φρένα.

Antig. 1050.

And:

ἄρ' ἡμπόληκας; *Ajax*, 957.

where Herman explains, “ perficere quasi negotium aliquod mercatorium,” and cites the German verb “ vollenden.” Compare,

“ Jockey of Norfolk, be not too bold,
For Dickon, thy master, is bought and sold.”

I have been the more particular in supporting this view, *i. e.* taking ἐμπόλημα for “ *a transaction*,” as Ast is sceptical, and would strike out the word altogether.

εἰς τὴν γνάθον ἐκλέγειν.] Cf. *supra*, χαλκοὺς ἐκλέγειν.

ἐργάδεις.] “ *Hoc est δυσχερεῖς καὶ φορτικοί.*”—Cas. But because such an expression, when used in the peroration of the ἀπονενοημένος, is weak, and somewhat of an anti-climax; because λοιδορία is a mere repetition from λοιδορηθῆναι and λοιδορούντων, and μεγαλῆ τῇ φώνῃ an absolute tautology, Ast very rightly suspects the whole passage. For εὐλυτον, “ *promptum et paratum ad convicia facienda*,” one MS. has ἔκλυτον. It is also amusing and instructive to see that in Cod. Barocc. some monkish transcriber has facetiously changed ἐργαστήρια into μοναστήρια.

CHAPTER XVI.

Περὶ ἀλαζονείας.] “ *Die Prahlerey*,” “ *Fanfaronade*,” “ *Gasconade*,” “ *Bragging*,” “ *Braggadocio*,” “ *Ostentation*.” So the translations, though, perhaps, none are exactly equivalent to ἀλαζονεία. The reader must recur to the principle upon which we attempted the classification of these characters. The Aristotelian mean habit, ἐν τῷ συζῆν καὶ ἐν ταῖς ὁμιλίαις (which we have

identified with politeness and propriety of behaviour) being assumed as the central point, these delineations of our author radiate from it, diverging in different directions, determined by some peculiarity in the mental idiosyncracy of the individuals.

We have seen that some varieties proceed from constitutional vivacity and restlessness, as *ἀδολεσχία* and *λογοποΐα*; some from a dull and sluggish temperament, as *ἀναισθησία* and *ἀκαρία*; some not from a natural, but an educational, defect, as *ἀγροκία*. According to Aristotle's own statement the mean habit, or virtue, of which *ἀλαζονεία* is the vicious excess, is concerned with the same subject-matter as the habit which he has previously mentioned, and is, with it, *ἀνώνυμος*. Περὶ τὰ αἴτια δὲ σχεδόν ἔστι καὶ ἡ τῆς ἀλαζονείας μεσότης· *ἀνώνυμος* δὲ καὶ αὐτή.—Eth. Nic. lib. iv. c. 13. We may justly, therefore, include both under the general head of Politeness and Propriety, as we have done above. This, then, being the mean habit, Aristotle states the excess to be *ἀλαζονεία*, and the defect *εἰρωνεία*, already discussed, Cap. I. The *ἀλαζών* pretends to excellence of all sorts, and lays claim to such either in a degree greatly beyond his deserts, or when, in fact, he does not possess it at all: *προσποιητικός τῶν ἐνδόξων εἶναι, καὶ μὴ ἵπαρχόντων καὶ μείζονων η ὑπάρχει*.—Ethic. Nic. lib. iv. c. 13. The *εἰρων*,—for which by all means refer to Cap. I.,—is exactly the reverse. We have already discussed those variations from the correct type which seemed in any way connected with *Εἰρωνεία*. Here we enter upon another order or class of characters homogeneous with *Ἀλαζονεία*, the opposite extreme; or rather with that principle which may be considered as the root of *Ἀλαζονεία*, and its cognate habits. This is clearly an overweening egotism and self-esteem. Developed in strong minds, and in connection with higher faculties, it becomes Pride; the same feeling operating upon weaker intellects engenders Vanity, and exhibits itself in that "Vain-boasting" which is the subject of the present chapter. The former is self-reliant and self-supporting; it asks no external support; it refuses sympathy; it despises opinion. See some excellent remarks of Sir J. Mackintosh in his address to a Bombay literary society: "Pride disdains ostentation; scorns false pretensions; despises even petty merit; and scarcely values any praise but that which she has the right to command."—Vol. II. p. 564. The latter is too feeble and resourceless to depend upon itself; it is always looking abroad for that on which it may live: the "arbitrium popularis auræ" is the breath of its existence; it adopts every method of courting ap-

plause ; nay further, it deceives itself, — it believes that its lying expedients, its false pretences, its self-eulogy, is effectual. Hence arises the ridiculous element of the character : an element which Comedy has not been slow to recognise and employ. As all ages and nations have their ἀλάζονες, so the stage ever delights in a Pyrgopolinices, a Thraso, a Mascarille, a Bobadil, or a Falstaff. Hottinger's analysis of this character is not executed with his usual ability. Indeed, he principally devotes himself to the discussion of charlatanism ; the causes of its success, its detection, and its downfall. One remark, however, of his is worth recording. "Observe," he says, "how among all the various habits which have their origin in 'Egoismus,' Theophrastus only selects such as exhibit a ludicrous element." This element is pointed out as the various characters come under review.

προσδοκία.] So all the MSS. Yet it is difficult to understand how the word can be defended. The correction *προσποίησις* is obvious. It is pointed out by the Aristotelian definition of the ἀλάζων — *προσποιητικὸς τῶν ἐνδόξων* (cf. *supra*) ; and also by the Platonic "definitions," q. v. ἀλαζονεία, ἔξις *προσποιητικὴ ἀγάθον*, ἡ ἀγαθῶν τῶν μὴ ὑπαρχόντων (*A.* 216.). The editors resort to various ways of getting over the difficulty. Cas. translates : " *excitatio expectationis vel opinionis* ;" and Fischer, in the same sense : " *quum quis aliis opinionem facit bonorum quorundam, que tamen ipse non habeat*" According to this view of the matter, therefore, *προσδοκία* is " *the expectation awakened in the minds of others* ;" and, indeed, Thucydides uses it in some such way, though coupled with a word like *παρέχειν*, which, of course, makes a great difference. See Lib. vii. c. 12. : *προσδοκίαν παρέχειν ὡς ἐπιπλεύσουνται*. L. and S. in *voce* quote (which is more to the purpose) Isocr. E. 159. : *τὰς προσδοκίας ἔργων ἀπαιτεῖν*. Still such a meaning is by no means appropriate here, where we require the specification of some quality in the person, — not its effect on others. If, therefore, *προσδοκία* ought to be retained, which I more than doubt, I would translate, " *a looking out for*," i. e. in the sense in which we say, " *to be on the look-out for a good thing*." Ast's conjecture is very probable that, viz., the author wrote *προσποίησις πρὸς δόξαν*, and that the latter words being corrupted into *προσδοκία*, *προσποίησις* was omitted altogether. Coray absurdly, and contrary to all analogy, derives *προσδοκία* from *προσδέχομαι*, and thereupon proceeds to urge its identity in meaning with *προσποίησις*.

διαζεύγματι.] This word also is a source of great difficulty, as it does not occur elsewhere. The nearest approximation to it is to be found in *ζεῦγμα*, Thuc. vii. c. 69. : εὐθὺς ἐπλεον πρὸς τὸ ζεῦγμα τῆς λίμενος; which is rightly explained by Phavorinus: οὐ τὸ σχοίνιον, ἀλλ' ἡ ἐζευγμένη σχεδία ἐν ποτάμῳ ἡ θαλάττη. It appears, therefore, to have been an artificial bridge contrived by the Syracusans for closing the mouth of their harbour. Accordingly Coray would understand *διαζεύγμα* to have been something of the same sort in the Piræus: “L'endroit du Pirée le plus étroit, et le plus près du continent de l'Attique, c'est-à-dire, la langue de terre qui le réunissoit à cette province de la Grèce.” But, on the other hand, it may be argued, *first*, that this would be an unlikely spot for the assemblage of a concourse of merchants, &c.; *secondly*, that had it existed it must surely have been named by Xenophon, Aristophanes, or some of the Orators; *thirdly*, that all its cognate words have the sense of “*division*,” “*separation*,” not “*connection*” and “*union*,” e. g. *διαζεύγνυμι* is in the Orators and Plato “*to divorce*,” *διάζευξις*, a musical term, is opposed to *συναφή*, and means “*the interposing of a tone between two tetrachords*” (vide L. and S. in voce), and *διαζευκτικός* is employed by the grammarians of disjunctive conjunctions; *fourthly*, and lastly, there really was just such a place in the Piræus, but that was called *Δεῖγμα*, a sort of bazaar in which wares of various kinds were exposed to view Cas. quotes Schol. ad Arist. Eq. v. 975. : δεῖγμα, τόπος ἐστίν ἐν Πειραιεῖ, ἐνθα πολλοὶ ξυνήγοντο ξένοι καὶ πολῖται, καὶ ἐλογοποίουν. Upon the whole, then, considering that MS. writers might have mistaken *Δ*, and some blot in the MSS. for *Δια*, I have little doubt but that Ast is correct in accepting Casaubon's correction ἐν ΔΕΙΓ, for εν ΔΙΑΖΕΥ. Compare Xen. Hell. lib. v. c. i. § 21. When Teleutias, the Lacedæmonian, makes a secret attack upon the Piræus at night: Ἡσαν δὲ τίνει, οἱ ἐκπηδήσαντες ἐξ τὸ Δεῖγμα, ἐμπόρους τέ τινας καὶ ναυκλήρους ξυναρπάσαντες, ἐξ τὰς ναῦς εἰσήνεγκαν. And Aristoph. Eq. v. 907. (Bothe):

καίτοι πρεσβυτέρων τινῶν
οἵων ἀργαλεωπάτων ἐν τῷ Δεῖγματι τῶν δικῶν
ηκουσ' ἀντιλεγόντων, κ. τ. λ.

ώς πολλὰ χρήματα.] “Pertinet hoc ad naticum fœnus, quod a multis exercebatur Athenis. Nemo autem ignorat quām improbum et grave fuerit id fœnus, etiam legum concessu vel Romanarum.”—Cas. This may be so, but *χρήματα* may also mean

“much property afloat,” i. e. in the shape of cargo. See next note.

τῆς δανειστικῆς.] Those who interpret the preceding words of an usury transaction read *ταύρης* here, as Hottinger and Ast would do. The latter, indeed, has *δανειστικῆς* in his text, and *ναυτικῆς* in his notes. But if our translation be accepted there is no tautology, and no necessity for alteration.

ὅσα εἰληφε.] “*And how much he has himself made by it.*” In the Pal. MSS. there follows: *καὶ ἀπώλεκε· καὶ ὅμα ταῦτα πλεθρίζων, πέμπειν τὸ παιδάριον εἰς τὴν τραπέζαν, δραχμῆς αὐτῷ κειμένης*, which, I suppose, must mean, “*and while making these gross exaggerations he sends his servant boy to the bank, though he has no more than a single drachma lying there.*” *πλεθρίζω* only occurs here, and is therefore suspected. It must be, if genuine, as L. and S. have it, “*shooting with the long-bow.*” Its etymology is from *πλέθρον*, the race-course of 100 or rather 101 feet, and *πλεθρίζω*, therefore, is “*to run this race,*” “*to proceed with giant strides,*” “*to exaggerate by miles.*” It is, I think, unnecessary to read *πελεθριάζων* from Joan. Damascenus, or any of the proposed emendations. Nor do I agree with Ast that the passage is proved by internal evidence to be corrupt. If its omission from the MSS. could be accounted for,—I do not admit that it is, “*insulsum et puerile additamentum;*” though an “*additamentum*” it probably is.

ἀπολαύσας.] “*Having had the luck to join company with a fellow-traveller.*” See Jelf. Gr. Gr. § 491.: “Verbs expressing a state of benefit stand with a genitive only of that whence the benefit is received, as, *δύνασθαι· ἀπολαύειν· ἐπαύρεσθαι· ἀπανρᾶν.* Post-Homeric. Cf. *ἀπολαύειν πάντων τῶν ἀγαθῶν.*—Xen. Mem. S. vi. 3. 11.

Εἰάνδρου.] Every editor (Goez excepted) has received into the text the purely conjectural emendation *Ἀλεξάνδρου*, and of course the temptation to do so is excessively strong. Yet, according to a well-known canon of criticism, it may be urged that it is a very improbable reading; for how could an unknown name have been universally substituted for one so well known as Alexander? I cannot therefore (notwithstanding Ast's dissent) avoid believing that in this instance Coray takes a sensible view of the duties of an editor. “*Evandre pouvoit tres-bien être un général d'Alexandre, ou quelque autre aventurier qui à cette époque parcourroit l'Asie pour son compte. Si l'on ne trouve point son nom dans le peu*

d'Historiens qui nous restent, est-ce une raison pour l'effacer du texte d'un auteur qui le nomme expressément?"

ἐκόμισε.] So read all the MSS. Yet Reiske, Schneider, and Ast agree that "linguae usum poscere ἐκομίσατο." With all due deference to such great scholars, I cannot see it. ἐκομίσατο might be supposed to mean "*procured to be carried off for him*," which is foreign to the character of the ἀλάζων, who boasts of his *personal* exploits. Besides, what do these editors make of

χρυσὸν δ' Ἀχιλεὺς ἐκόμισσε δαΐφρων. *Il. B. v. 875.*

A case, as it appears to me, nearly parallel to that in the text; as indeed is

πρῶτος ἐγων ἔλον ἄνδρα, κόμισσα δὲ μάννυχας ἵππους.

Il. A. 738.

Compare that somewhat curious usage of the word, Aristoph. *Av.* v. 394.:

τύχη δὲ ποία
κομίζει ποτ' αὐτῷ πρὸς ὄρνιθας ἐλθεῖν.

where Hesychius explains κομίζειν, ἀναγαγεῖν. See also L. and S. in voce.

ἀμφισβητῆσαι.] This verb always, I think, preserves somewhat of its primary meaning, i. e. "*to maintain one side in a controversial dispute*," and is not, as Ast renders, "*simpliciter, asseverare, contendere*." Cf. the Aristotelian use of τὸ ἀμφισβητούμενον, "*the question*," "*the disputed point*." After this word the Palatine MS. has καὶ ταῦτα ψηφῆσαι, οὐδαμοῦ ἐκ τῆς πόλεως ἀποδεδημηκώς. These words also are, in all probability, the "*additamentum*" of some subsequent writer, who thought that he could improve the sketch by one more stroke. Were it advisable to admit them into the text, I should adopt the obvious correction καὶ ταῦτα δὴ φῆσαι, for ψηφῆσαι is unintelligible. Hottinger conjectures ψοφῆσαι. Cf. Περὶ Ὀλιγαρχίας.

τὸ τρίτον.] I have ventured, with Ast, to insert the article: "*now for the third time*," i. e. he had received two previous invitations. The MSS. have τρίτον αὐτὸν, which, according to the usual idiom, could only be "*with two others*." Many editors read τριταῖον: "*that he (sc. Antipater) had arrived and been three days in Macedon*," a communication which might certainly be

considered a proof of confidence and familiarity. Others interpret it: “*that he* (sc. τὸν ἀλαζόνα) *should make his appearance in Macedon within three days;*” in the former case a *past*, and in the latter a *future* infinitive, would be preferable to παραγίνεσθαι. To our own interpretation it has been objected that κελεύει, and not λέγει, is the proper word. But Hottinger replies: “Auch λέγειν wird in dieser Bedeutung öfter gebraucht: wie in der bekannten Formel, ὡς ὁ νόμος λέγει, und bey den Tragikern hin und wieder.” Ast also says: “λέγειν sæpissimè est i. q. κελεύειν, *jurere, præcipere, mandare.* Vide Perizon. ad Ælian. XIV. 38.” I have no means of making the reference, but would suggest, as a less recondite illustration, Soph. Phil. v. 101.:

NE. τί οὖν μ' ἄνωγας ἄλλο πλὴν ψευδῆ λέγειν;
ΟΔ. λέγω σ' ἐγώ δόλφ Φιλοκτήτην λαβεῖν.

ἐξαγωγῆς ξύλων.] This is generally understood of the exportation of timber for ship-building from Athens, which was one of the ἀπόρρητα, or things strictly forbidden by law. See upon this point the Oration of Demosthenes concerning a treaty with Alexander. But it is far more probable, as Schneider says, that in this place the exportation of timber from Macedon to Athens is meant. That this was a common occurrence may be gathered from many places in the Historians and Orators. Compare Thuc. iv. 108. ; Xen. Hell. vi. 1. ; Xen. de Rep. ; Athen. II. 11. ; Demosth. contra Timoth. T. I. p. 219.

ἀτελοῦς.] “*Free of duty.*” The δλάζων boasts that Antipater has offered him this privilege, but avers that he will not make use of it for fear of exciting odium among his fellow-citizens. Nor would such a fear be altogether without foundation, for Æschines and Philocrates were accused of betraying their country on account of a similar favour shown to them by Philip. Demosth. p. 376, ed. Reiske.

The writer of the Palat. MS. has here tried his hand at another “additamentum”: περαιτέρω φιλοσοφεῖν πρόσηκε Μακέδοσι, which is in itself unintelligible. The reader may, if he choose, correct, with Schneider, Μακεδόνων: “Ein kluger Mann müsse ein wenig weiter sehen, als die Makedonier;” “*A sensible man ought to look a little further into the matter than those thick-headed Macedonians.*”

ἐν τῇ σποδείᾳ.] One of Casaubon’s most brilliant emendations for σποδίᾳ which all the MSS. exhibit: “*Imperiti homines, et*

pistrino digni ex *σιτο* fecerunt *σπό*.” Here, again, we have added in the Vat. MSS. ἀνανεύειν γάρ οὐ δύνασθαι, with an evident allusion to

Τῷ δὲ ἔτερον μὲν ἔδωκε πατήρ, ἔτερον δὲ ἀνένευσεν.

II. II. 250.

Though Coray says, “Cette addition du MSS. du Vatican, est aussi conformé au caractère du Fansaron, qu’elle est piquante par la manière concise, dont elle est exprimée.” I cannot regard it as anything else than an attempt to improve the sketch, without regarding the precept, “Manus de tabulâ.”

Θεῖναι τὰς ψήφους . . . δέκα τάλαντα.] This difficult passage has called forth much commentary. Nast, Fischer, and Hottinger, declare that καὶ ποσοῦν αὐτὰς is entirely superfluous and unmeaning. The last-mentioned editor also contends that the idea of specifying six hundred persons by name is grossly absurd, and entirely unworthy of Theophrastus. Again, nearly all the editors,—Ast among them,—object to μίαν, and adopt μνᾶν, a conjecture of Salmasius, in his work “De Usuris.” And, lastly, after θεῖναι τοὺς ψήφους the Pal. MS. inserts ἔνα αὐτῶν. The remedies and explanations proposed are also various. Hottinger, supposing the case desperate, would cut out several words, though he admits the expedient to be an extreme one: “Es giebt übel, welche nicht anders als durch Schneiden zu heilen ist.” He accordingly reads: κελεῦσαι θεῖναι τὰς ψήφους, καὶ ποσοῦν αὐτὰς, προστίθεις πίθανα ἐκάστας τούτων ὄνόματα, καὶ ποιῆσαι δέκα τάλαντα. But this is to re-write, rather than to edit, Theophrastus. Ast, as we have said, proposes to read καὶ μνᾶν. He offers no translation or explanation of the former part of the sentence, but contents himself with quoting the words of Salvinius de S. Petit. Legg. Attic. p. 495.: “Calculos ponere et secundum sexcentos singulatim quantitare, quotare; pro, sexcentorum quotam ita pro singulis in rationes referre, ut efficiantur decem talenta.” Casaubon, much to the same effect, has: “Sexcentos homines solet *sigillatim nominare*, quorum singulis aliquid erogārit, atque hac ratione efficere, ut cum æra omnia in unum colligentur, ex eâ supputatione summa nascatur decem talentorum.”

With respect to Hottinger’s objection against the “sexcentorum hominum enumeratio,” Ast explains: “Cogitandus est ostentator plures nominare, quibus pecuniam erogaverit, et quidem singulis minas singulas; v. c. aliis urbis regionis, vici al. quinquaginta

incolis, quinquaginta minas, alterius incolis sexaginta, minas sexaginta et sic porro, ut si varios hominum numeros in unum colligas, sexcenti efficiantur, et e minarum supputatione summa nascatur decem talentorum." The reader will now be tolerably well enabled to judge of the materials available for explaining the whole passage. In the first place, the phrase *θεῖται ψῆφος* has hardly received sufficient elucidation. *Ψῆφος* was the pebble, used either for voting, or for the purposes of calculation. Taking the latter sense, *ai ψῆφοι* are not *calculi*, or, as Hottinger translates, "*Posten*," *items*, but "*the accounts themselves*." This may be seen from Dem. p. 303. (De Coron. ed. Brem. p. 155.): *ωσπερ δ' ὅταν οἱόμενοι περιεῖναι χρήματα τῷ λογιζησθε, ἀν καθαρὰ ὡσιν ai ψῆφοι καὶ μηδὲν παριῇ, συγχωρεῖτε*, where Bremi explains: "computatio, quā ratio acceptorum et datorum par est," *i. e. duly balanced, clear accounts.* And again, p. 303.: *έγω διδάξω ράδιως, οὐ τιθεὶς ψῆφος*, "*not by casting up accounts*." Next, *ποσοῦν* is "*to quantitate*," or "*to assign the quantity*," — "*make up the amount*;" rather than, as L. and S. explain it for this place, "*to state as so dear*." Again, *μίαν* is found in all MSS., though *μνᾶν* has been universally adopted. But surely *μίαν* is defensible. In all languages the name of *coin* is frequently omitted in computations, and the common statement of sums of money; thus we say, five per cent., a hundred per annum, one pound one, &c. Once more: if the above interpretation of *ψῆφοι* be correct, *ἐκάσταις*, the alteration of Pauw and Hottinger for *ἐκάστοις*, is shown to be unnecessary and futile, even were it not disproved by the immediate occurrence of *τὰ ὄνόματα*. Moreover, I consider that *ἐνα αὐτῶν*, inserted by the Pal. MSS. after *τοὺς ψῆφος*, is, as Ast says, "*supervacaneam*." In rapid and familiar phrases of the sort it is common enough to understand *τὸν παῖδα*, or something of the kind. Lastly; a modification of the conjecture by which Ast explains the offensive "*sexcentorum enumeratio*" will, I think, fairly account for the words of our author. Might it not have been the case that the money bestowed upon the poorer citizens in times of scarcity was distributed to the various *φῦλα* through the hands of the several *φύλαρχαι*? These, then, would be the persons specified; their number would not be extravagant; and they would be rightly designated by *ἐκάστοις*. I venture, then, to interpret the whole: "*In the time of the scarcity, too, he declares that the money which he spent in contributions for his needy fellow citizens amounted to five talents; and if he is in the company of strangers he has the accounts brought in, and casts up their*

amount at the rate of one mina apiece for six hundred individuals (specifying the names of the recipients severally to make his tale more plausible), and so brings the sum to ten talents."

πιθανῶς.] This change from *πιθανα* is supported by some MS. authority. At any rate *πιθανα* must have stood adverbially. With respect to the *matter* of the sentence, it will scarcely be necessary to remind the reader of Sheridan's "Lie with a circumstance," or Falstaff and his men in buckram.

οὐ τιθησιν.] "Non in rationes refert," "He does not set down, or put to the account, the trierarchies which he has discharged." On the *τριηράρχαι* and other *λειτούργαι* the tiro will consult Smith's Dictionary of Antiquities.

προσποιήσασθαι ὀνητιὰν.] "Make pretence that he is anxious to purchase." Cas. quotes :

"Perque forum juvenes longo premit assere Medos,
Emturus pueros, argentum, murrhina, villas."

JUV. VIII. 162.

εἰς τὰς κλίνας.] Cas. has needlessly corrected *σκηνάς*: "tabernas in quibus mercatores expositas habebant merces suos." Here, as elsewhere, the ware is put for the place in which it is sold : "the quarter of the cabinet-makers." Cf. *τὸν εἰς τὰς ὄρνεις εἰσίοντα*, "going into the bird-market." — *Demosth.* Περὶ Παραβ. p. 272.

καὶ ὅτι ψυχρὸν ὑδωρ.] These clauses, which were appended to the chapter Περὶ Αἡδίας, have been transferred by Ast to the present place. They certainly do not belong to the character of the *ἀηδίας*, and are more appropriate to the *ἀλάζων* than to any of the existing sketches. I have accordingly given them here, separated from the text by asterisks. Cas. says: "Etsi aliud est λάκκος, aliud ψυγεῖον sc. ὑδροψύγιον, hoc est frigidarium, tamen ut vides etiam λάκκοι à frigiditate commendabantur. Macho poeta ap. Athenæum, XIII. 5. :

Νὴ τὴν Ἀθηνᾶν καὶ θεοὺς, ψυχρὸν γ' ἔφη,
Γνάθαιν', ἔχεις τὸν λάκκον ὁμολογουμένως.

Frigidâ delectatos fuisse veteres Græcos constat; an calidâ uterentur quæ postea fuit in deliciis, quærit Pollux, IX. 6."

κῆπος.] Here obviously a kitchen-garden. I notice the fact because it is a sort of negative evidence that the Greeks had a

very limited Flora, and very little taste for ornamental gardening. Indeed the writer in the Dict. Antiq. (following Bekker in his Charicles) asserts that there is but one passage in the early writers where any reference is made to a flower garden sc. κήπους εἰνάδεις. —Arist. Aves, 1066. The Gardens of Alcinous form no exception, for the whole description (Od. vii. 113–130.) shows them to have consisted solely of orchards and vineyards, cultivated for the sake of their fruit. We must take the expression “early writers” to be exclusive of Theocritus, as most readers will remember the ἀταλοὶ κᾶποι . . . πεφυλαγμένοι ἐν ταλαρίσκοις. —Id. xv. 113. It is true that these were purely artificial, but they surely indicate the existence of a taste which must have sought satisfaction in other ways. Indeed we learn from the fifth book of Athenæus, c. 196., that the later Alexandrines rather excelled in the floral art. It may, however, be urged, that these κῆποι Ἀδώνιδος did not originate from any horticultural taste, but were parts of an ancient religious symbolism, which regarded the death of Adonis as typical of the early decay of youth, strength, and beauty. Creuzer, in his great work “Symbolik und Mythologie,” suggests that artificial heat was employed to quicken the growth of plants in these κῆποι, that so their rapid maturity, and equally rapid decadence might be more remarkable. Böckh says the κῆποι were plants in small pots. The neglect of horticulture among the early Greeks may be regarded as the strongest confirmation of Schiller’s often quoted assertion, that few traces are to be met with among the ancients of the sentimental interest with which we, in modern times, attach ourselves to the individual characteristics of natural scenery. Perhaps the studied recurrence to nature, and the passionate worship of its forms, paradoxical as it may appear, is only characteristic of an artificial age. It will be unnecessary to refer most readers to the charming discussion upon the subject in Humboldt’s *Cosmos*, vol. II. See also Bekker’s *Charikles*, ch. xi. I will only add that the taste of the Semitic nations appears to have differed from that of their Japhetic neighbours. So at least we may infer from the existing remains of Hebraic poetry (as from the Song of Solomon), from the Hanging Gardens of Babylon, and the Παράδεισος of the Persian kings. The additions of the Palat. MSS., which I have given within brackets, are of the same character as the previous ones, and do not require any remark.

τὸν παράσιτον ποῖός τις.] An admirable trait of low and vulgar ostentation. The ἀλάζων shows off and turns into ridicule his own

parasite. Compare the treatment of the character in Plautus, and in Massinger's play of *A New Way to pay Old Debts*. Cas. quotes Plaut. Stich. I. 3. 71. :

“ *Nemo meliores dabit,*
Nullis meliores esse parasitos sinam.”

καὶ παρακαλεῖν.] Another most discriminating and graphic touch,—though I do not think the editors have quite correctly understood it. Ast says: “*acclamat ei ut convivas oblectet;*’ quasi scilicet solus quem secum adduxerat parasitus hoc possit facere, vel omnium optimè faciat.” To me the *βαναστία* seems rather to consist in the coarseness and want of feeling exhibited to the man himself,—an indelicacy from which that prince of “*Diners out*,” Theodore Hook, is said occasionally to have suffered. The opulent lady who addressed him with “Now, Mr. Hook, pray say something funny if you please,” aptly illustrates the spirit of the *ἀλάζων* who “*calls out over his cups to his parasite,—Now then, amuse the company if you please.*” The reading which I have followed is that of Ast; and certainly, *ἐξ ὑπαρχόντων*, it appears the best. Most MSS. have *παρακαλῶν*. The idiomatic usage of *στι* will not occasion difficulty to any one.

In the addition given beneath the text from the Pal. MSS., *τὸ τέρψον* is evidently a corruption from the preceding words. The reader may, however, like to see Schneider's idea. “*Tὸ τέρψον* esset tibicina, quam subornatam jam et conductam esse, ita ut servus eam à lenone arcessere posset, ostentator diceret.”

CHAPTER XVII.

Περὶ ὑπερηφανίας.] “*Superbia*,” “*Hochmuth*,” “*Hauteur*,” “*Haughtiness*,” “*Superciliousness*.” “*Vitium cuius hic est character, magnam habet affinitatem cum duobus aliis αἰθαδείᾳ et ἀλαζονείᾳ.*” This may be true. But the learned editor has not been very fortunate in his attempt to determine the relations subsisting between the three, and has accordingly been confuted with great ability by Hottinger. Perhaps a recurrence to the analysis attempted in the last chapter may aid us in distinguishing *ὑπερηφανία* from its cognate habits. We there described these habits as ramifications from a fundamental principle of egoism, or

self-esteem. In one direction this principle develops itself as Pride, in another as Vanity and Vain-boasting. It is with the former that *ὑπερηφανία* connects itself; in fact, we may regard it as Pride in an extravagant and offensive shape. It agrees with Pride because it originates in an overweening estimate of self; it differs from Pride because the proud man does not necessarily exhibit contemptuous and unfeeling conduct towards others, whereas *καταφρόνησις τῶν ἀλλων* is the distinctive characteristic of Superciliousness. Pride is, in a manner, passive, and reposes in self-complacency: Superciliousness is insolent and aggressive. Pride may feel contempt, Superciliousness delights in expressing it. Pride is a fault, and a most unpleasing fault: Superciliousness is a vice, and in all respects a hateful one. So far, then, upon the distinction between Superciliousness and Pride. It would be easy to distinguish it from Vain-boasting in the same way, but the remarks of Hottinger are so apposite that I shall make no apology for translating them: "The Supercilious," he says, "seeks his enjoyment in advantages from the possession of which he considers himself entitled to treat others with contempt: the Vain-boaster seeks his in the opinion of others which attributes to him advantages which he does not possess. The Supercilious despairs the praise of others because he despises them; the Vain-boaster sets upon it the very highest value. The Supercilious is firmly convinced of the existence of that superiority by means of which he believes himself to be exalted above his fellows; the Vain-boaster, deceive himself as he may, is conscious of the absence of any such superiority. So striking are the points of distinction which separate the two characters, that the relation which Casaubon would establish between them appears to me to resemble the parallelism* between two roads, one of which leads to the north, and the other to the south."—*Hottinger*, p. 298. The ludicrous element in the character is somewhat similar to that already noticed in *ἀρούρια*. The man who sets himself above society enters upon a contest in which the combatants are absurdly unequal. Treating every one with contempt, he becomes himself contemptible, and not contemptible alone, but ridiculous also. Such a person is liable to a thousand "contre-temps" and mortifications, in which the bystanders rejoice: his struggles to maintain a dubious dignity awaken laughter, and his failures scorn: he isolates himself from

* "Das Parallelismus,"—so Hottinger, though mathematically speaking the metaphor is somewhat inaccurate.

the world, and the world in return places him in a sort of moral quarantine. "Of all the fools," says Hottinger, "who deceive themselves in their reckoning, the Supercilious is the greatest."

ὑπερηφανία.] Ast, as usual, in definitions, inserts the article though without authority. The etymology of the word sufficiently explains its meaning: "Huic vitio nomen apud Græcos, quod eminere se, et cæteris mortalibus superiorem esse persuasum habeat ὁ ὑπερήφανος." — *Cas.*

τῷ σπεύδοντι, sc. ἐντυγχάνειν αὐτῷ.] Which it is quite in the manner of Theophrastus to supply from what follows. Casaubon needlessly inserts these words in the text. Schweighauser refers ἀπὸ τοῦ δείπνου to the former part of the sentence: "*de dire à celui qui est pressé de le voir immédiatement après le dîner;*" but I much prefer connecting them, as Ast does, with what follows: "*says that he will see him during his after-dinner walk.*" That taking exercise after dinner was a common practice is clear from Xen. Symp. IX. 1.: *Αἰτόλυκος δὲ, ἡλὴ γαρ ἡρα ἡν αὐτῷ, ἐξανιστατο εἰς περιπατον;* and, indeed, from the practice of Socrates. Coray, as a physician, feels himself bound to quote Hippocrates, De Diæt. I.; he also compares Athenæus, XII. 9.: *ἐπὶ πορφυρῶν ἴματιν διαπειτατῶν τοῖς ἐγτύγχανοντι διελέγετο.* We may also refer, in illustration, to the parallel conduct of the εἰρων, c. 1.: *καὶ τοῖς ἐντυγχάνειν κατὰ σπουδὴν βουλομένοις προστάξαι ἐπανέλθειν.*

καὶ εὐ ποιήσας.] It would be in vain to weary the reader with the numberless conjectures and interpretations which this corrupt passage has called forth. The material with which an editor has to deal is briefly this. The MSS. have: *καὶ εὐ ποιήσας μεμνῆσθαι φάσκειν ἐν ταῖς ὁδοῖς καὶ βιάζειν.* One, the Palatine, exhibits, most probably from another source: *μεμνῆσθαι φαγεῖν καὶ βιάζειν ἐν ταῖς ὁδοῖς τὰς διαίτας κρίνειν* καὶ ἐν τοῖς ἐπιτρέψασι καὶ χειροτονουμένοις *ἔξομνυσθαι τὰς ἀρχὰς, οὐ φάσκων σχολάζειν.* The proposed alterations are infinite. Ast concludes by substituting *φράζειν* (jubere) for *φάσκειν*, omits altogether *βιάζειν*, and considers all that follows *κρίνειν* to be spurious. Thus reading eventually: *καὶ εὐ ποιήσας μεμνῆσθαι φράζειν, καὶ ἐν ταῖς ὁδοῖς τὰς διαίτας κρίνειν.* Schneider retains *φάσκειν*, places *βιάζειν* in brackets, omits *καὶ ἐν* before *τοῖς ἐπιτρέψασι*, which words he connects with *κρίνειν*, and beginning a fresh clause with the succeeding *καὶ*, reads *χειροτονούμενος.* His text, therefore, runs: *καὶ εὐ ποιήσας μεμνῆσθαι φάσκειν καὶ (βιάζειν) ἐν ταῖς ὁδοῖς τὰς διαίτας κρίνειν τοῖς ἐπιτρέψασι καὶ*

χειροτονούμενος ἐξόμυνθαι τὰς ἀρχὰς οὐ φάσκων σχολάζειν. But it is unnecessary to recapitulate other attempts. I have endeavoured to extract a reading as close to the words as possible; but the reader is, of course, quite as likely to be right in any attempt of his own at emendation. In the first place, I think *φάσκειν* occurring between *φάσκειν* and *φάσκων* to be quite intolerable, and so far as the meaning is concerned, unintelligible. But is it not more probably a mere accidental repetition, than a substitution for *φράζειν*? Again, if MS. authority be anything, how can we utterly ignore *βιάζειν*? I had conjectured *βαδίζων* when I discovered that Schweighauser had done the same. Probably, therefore, the guess is worth something. If, again, with Schneider, I might read *χειροτονούμενος*, as would be very desirable, I should account for the presence of *καὶ ἐν* before *τοῖς ἐπιτρέψασι* by the same suggestion, *i. e.* that it is accidentally repeated from the previous *καὶ ἐν* by a careless transcriber. But is it too bold to say that the existing reading is not beyond all hope? Might we translate: “*But before, or, among those who have entrusted him with any office, and are electing him, or getting him elected, he pleads inability, professing that he has no leisure;*” *τοῖς ἐπ.* καὶ *χειρ.* being, according to Granville Sharp’s canon, the same individuals. With regard to the previous part of the sentence I consider *μεμνῆσθαι per se* as quite sufficient. Compare Dem. ed. Reiske, p. 316.: *τὰς ἴδιας εὐεργεσίας ὑπομινήσκειν καὶ λέγειν, μίκρον δεῖν ὅμοιων ἔστι τῷ ὀνιδίζειν.* And *βαδίζων*, perhaps, somewhat adds to the picture. The *ὑπερήφανος* will not condescend to take trouble, like any other man, about an arbitration; he superciliously throws it off without an effort while walking the streets. Upon the whole, then, I only omit the thrice-repeated *φάσκειν*, and, substituting *βαδίζων* for *βιάζειν*, read as in the text.

προσέλθειν.] “*He is never the first to speak to any man.*” — Eng. Translator. Ast remarks: “*προσέλθειν est adire, accedere.*” His meaning, therefore, is: “*He never consents (θελήσαι) to apply to any man,*” sc. for aid or assistance. He will not, as the phrase runs, “*put himself under an obligation to any man.*” Hottinger transposes the whole sentence, and renders: “*Ueber die Strasse geht er mit gesenktem Blick, ohne sich daran zu kehren, wer ihm begegne, weil er niemandem das erste Wort gonen mag.*” The existence of *τρότερος* in the MS., if we accept Ast’s account of the matter, requires to be accounted for, unless, indeed, we give a somewhat different force to *προσελθεῖν.* L. and S. in voce

have: *προσέρχομαι πρὸς τινα*, “*to visit*,” “*to associate with one*,” which may contain a sense nearly equivalent to *προσαγορεύειν*.

πωλοῦντας τι καὶ μεμισθωμένους.] Casaubon translates: “*qui emunt aliquid ab ipso, vel aliquid rerum illius conduxerunt.*” But here, “*dormitat Homerus*,” for *πωλοῦντας* surely is *vendant*, not *emunt*; and *μεμισθωμένους*, “*mercede conductos*,” not “*qui aliquid conduxerunt*.” Hottinger’s remedy is to read *τοὺς πωνοῦντας καὶ μεμισθωμένους*, “*Arbeiter, welche bey ihm in Lohne stehen.*” Ast prefers *τοὺς πωλοῦντας τι ἥ μισθουμένους*, interpreting *οἱ μισθούμενοι*, “*qui aliquid conducunt, quod ipse vult locare.*” I believe the whole may be illustrated by the practice of great people who keep their tradesmen, &c. waiting in antechambers for an early morning levee. *Πωλοῦντας*, in this case, means, “*those persons who have got something to sell, and who are ordered to wait upon the great man with it for his inspection;*” *μεμισθωμένους*, those whom he has engaged for any purpose,—*artistes* of any sort, and the *ὑπερηφανία* lies principally in the order *ἀμ' ἡμέρᾳ ἡκειν*, “*to be there at daybreak.*” Any objection founded upon Granville Sharp’s canon would be equally against Ast’s emendation. But it may be well considered as coming under the admitted exceptions.

ὅταν δὲ αὐτῷ δόξῃ κ. τ. λ.] I have ventured to be somewhat singular, and to retain this, the common reading of the MSS. One MS., indeed, adds *ἄνω πάλιν*, concerning which I have only to repeat, in the words of Coray, an observation which I have so often made myself: “*ἄνω πάλιν* a l’air d’une addition marginale, faite par quelque demi-savant, qui a voulu encherir sur Theophraste.” Nevertheless, Schneider receives the words into the text; and they have so far misled Ast that he supposes something lost, and prints with asterisks accordingly. He moreover follows Schneider and Bloch in adopting *ἐστιῶν* for *ἐστιῶν*, and, as a further consequence of his alteration, subjoins “*nos particulam καὶ interposuimus quæ abesse nequit.*” I cannot see the necessity for any thing of the sort; but interpret the old reading: “*And when he has a mind, or condescends, to give a dinner to his friends he does not himself dine with them, but,*” &c. I am the more surprised that Ast did not see this from his remark: “*ὅταν δὲ δόξῃ αὐτῷ*, locutioni respondent nostrati, ‘*wenn es ihm aber einfällt*,’ i.e. ‘*when it suits his fancy.*’”

Προαποστέλλειν κ. τ. λ.] This passage has also been altered;

but it is correct enough. Cf. Περὶ Κολακείας, Cap. II. : Προδραμῶν εἰπεῖν ὅτι, “Προς σε ἔρχεται,” καὶ ἀναστρέψας ὅτι “Προσήγγελκα.”

τὰς ψήφους.] The primary and secondary meanings of this word have apparently been confused in this place both by transcribers and commentators. Some one understanding the word of the “*counters for voting*,” wrote διαθεῖν, a technical term, as it appears from Hesychius, who has, κήθιον, φ τὰς ψήφους διώθουσιν ἐν τοῖς κληρωτηρίοις, “*per urnæ judicialis operculum vitile trajiciunt calculos.*” I am not aware, however, that any one has made sense of the passage upon the supposition that ψήφοι bears this meaning here. Nor, on the other hand, if we interpret it, “*counters for calculation*,” can I discover any satisfactory authority for Casaubon and Schneider’s version of διαθεῖν, i. e. “*summatim rationes putare calculis.*” Pauw has conjectured διωκεῖν, “*rationes inire*,” “*computum statuere* ;” but Ast’s emendation διαθεῖν, “*raptim percurrere*,” “*flüchtig durchlaufen*,” i. e. “*to run rapidly through*,” alters so very little in the MSS. that, for once, I have ventured to adopt it. It is, perhaps, open to an objection which does not seem to have occurred to Ast himself. Can διαθέω have a transitive sense, except with a cognate accusative? If the question be decided in the negative, I would conjecture διαθεῖναι or διάθεσθαι, a verb which would be correctly applied to τὰς ψήφους. But on the affirmative side of the question may be urged the very usual construction of the analogous verb διατρέχειν with an accusative.

καὶ μὴν ἐπιστέλλων κ. τ. λ.] Ast’s remark is “*Cod. Palat. rectè omittit μὴν quod vulgo post v. καὶ legitur : nam καὶ μὴν, et vero, et sane ab hoc loco alienum est ; et μὴν sequenti μῇ natum esse patet.*” But, with all due deference to so learned a man, I opine that he mistakes the force of the particle: μὴν denotes the progress of the mind onward from one idea to another; it introduces a fresh subject of predication, or a fresh view of the old subject. This is plain enough even from its dramatic usage, where the entrance of a new personage is almost always announced by καὶ μὴν. The words are therefore to be rendered “*and moreover*,” an expression very suitable to this place.

ληψόμενος.] Upon this Ast again observes: “*In libris omnibus scribitur ληψόμενος ; quod esset ut nanciscar. Sed quum ἀποστέλλειν sit mittere cum mandatis, sensus non nisi is esse potest, nisi*

tibi aliquem cum his mandatis, ut accipiat. Idcirco scripsimus ληψόμενον, nisi ad te qui meo nomine acciperet." But surely the maxim, "qui facit per alium, facit per se," applies especially to such dignified individuals. There is therefore no reason to oppose the universal reading of MSS. and editions. "Cæterum," he subjoins, "tritæ sunt dicendi formulæ—σπως μὴ ἀλλως ἔσται, *Vide ne aliter fiat*, h. e. *hoc volo, sic jubeo*," &c., &c.

CHAPTER XVIII.

Περὶ Μικροφιλοτιμίας.] "Sordida et inepta laudis Cupido," "Die Kleinliche Eitelkeit," "A little, or low Ambition," "Pretension." Recurring to our analysis of those characters which have their root in Egoism (Capp. XVII. and XVI.), we shall see that the μικροφιλότιμος is to be classified rather as a development of Vanity than of Pride. I quite agree with Hottinger that Casaubon is wrong in confounding this failing with meanness, or niggardliness, of any sort. That it is *ἐν μικροῖς*, may be accounted for in a very different way. It is not true to say, "μικροφιλοτιμία arises from two causes; in one case it is the result of poverty, in the other the result of carefulness and parsimony." Pecuniary considerations form no part of its motives. Else why, as Hottinger appositely inquires, should the μικροφιλότιμος undertake the expensive journey to Delphi, when any temple in Athens would have done as well? Why should he sacrifice an ox, when a lamb would be sufficient? Why should he ride fine horses, and wear fine clothes? The same objections may be urged against the notion that poverty can be the foundation of the failing. Besides, Theophrastus illustrates it by the acts of an Athenian "Ιππευς, who must necessarily have been a rich man.

For these reasons, I think that Hottinger has adopted the right course, when he determines μικροφιλοτιμία by a consideration of that habit which it affects to imitate,—φιλοτιμία itself. Now, in the Greek view, φιλοτιμία was a national virtue, and admirable to a great degree. Not to multiply examples, this is sufficiently clear from the language of Xenophon, Soc. Mem. III. 3. 13., where Socrates highly commends his countrymen for the zeal which they display in all national undertakings. He instances the admitted superiority of the various choruses which they organize, such as

that sent annually to Delos, and adds: Ἐλλὰ μὴν οὔτε εὐφωνίᾳ τόσουντον διαφέρουσιν οἱ Ἀθηναῖοι τῶν ἄλλων, οὔτε σωμάτων μεγέθει καὶ ῥώμῃ, δσον φιλοτιμίᾳ, ἥπερ μάλιστα παροξύνει πρὸς τὰ καλὰ καὶ ἔντιμα. And cf. III. 5. 3.

As, then, Theophrastus appears to have coined the word *μικροφιλοτιμία* to express his particular meaning, the key to its interpretation is to be found in its contrast with the above idea of *φιλοτιμία*. What the *φιλότιμος* attempts by liberal and dignified means, for important and generally public objects, the *μικροφιλότιμος* seeks to effect by some paltry scheme, and commonly for an insignificant or selfish end. One derives its inspirations from public spirit, the other from personal vanity.

We may therefore, I think, accept Hottinger's account of the character as quite correct. "A little, or paltry vanity, is that which seeks distinction from things which, according to a right estimate, have no worth at all, or at any rate extremely little. Vanity is itself, under all circumstances, a ridiculous failing, because, though it might remain veiled in darkness if it would waive its presumed advantages, it voluntarily subjects them to the light. Still more ridiculous, however, is this paltry Vanity, or low Ambition, which would give a lustre to advantages which scarce deserve the name."—Hottinger, p. 267.

μικροφιλοτιμία.] "Possis latinè dicere ambitionem gloriæ inceptam et sordidam, vel ineptam et frivolam, sicut A. Gellius (xv. 30.) ostentationem ineptam et frivolam dixit."—Cas. A. Gellius is, however, speaking rather of an idle and pedantic parade of learning, in the case of those who "alio genere vita detriti, retrorridi ad literarum disciplinas serius adeunt." He gives, as an instance, a person who read a disquisition upon "*petorritum*," assigning to it a Greek derivation,—" *petorrotum*,"—whereas the word was really of Gallic origin. Compare Juvenal, vii. :

"laqueo tenet *ambitiosi*
Consuetudo *mali*."

ἀπαγάγων.] Ast follows all editors since Schneider in reading *ἀναγάγων*, though found in only one, and that the least authoritative MS. (Palat.). There can be no doubt but that *ἀνάγειν εἰς Δελφούς* is an expression amply confirmed by authority. But, to repeat what has been so often said, is *ἀπάγειν εἰς Δελφούς* unintelligible? I think not. It even seems to convey a peculiar force:

“ *Carries him off to Delphi* :” implying that it was a long way to take him for such an object. Our English idiom exactly coincides. With respect to the custom see Schneider’s learned note : “ *Plutarchus in Thesei vitâ testatur, moris fuisse jam ante Theseum τοὺς μεταβαίνοντας ἐκ παιδῶν ἐλθόντας ἐς Δελφοὺς ἀπάρχεσθαι τῷ θέφ τῆς κόμης.* Athenis tertiatâ Apaturiorum die, mense Pyane- psione, puerorum comas detonsas Dianæ consecrabant, puerosque jam ad ephebos transeuntes in φρατόρων numerum recipiebant.” The reader will also remember the consecration of hair by Achilles (Il. xxii.) and Orestes (Æschyl. Choeph.). The hair so consecrated was, Cas. says, entitled μαλλός or σκολλύς. So Hesychius : ‘Αθήνησιν οἱ μέλλοντες ἐφηβεῖν πρὶν ἀποκείρασθαι τὸν μαλλὸν, κ. τ. λ. Schneider adds : “ *Romani adolescentes circa statis annum XXI. barbam ponere, ejusque pilos detonsos Deo alicui consecrare cum sacrorum solemnitate solebant. Vide ad Dion Cass. LXI. c. 9. adnot. Reimari. Romani moris testimonia extant multâ in Anthologiâ Græcâ, Græci vero nulla quod eisdem sciam.* ”

Αἰθιόψ.] The learning of Cas. supplies abundant illustration : πᾶσι δὲ λαμπτηροφόροις παιδας Αἰθιόπας παρέστησε.—Athenæus, iv. 11. And Juvenal, v. 52. :

“ tibi pocula cursor
Gætulus dabit aut nigri manus ossea Mauri.”

And Tibullus, II. 3. 5. :

“ Illi sunt comites fusci, quos India torret,
Solis et admotis inficit ignis equis.”

The “ Auctor ad Herennium,” also furnishes an apposite quotation : “ *Dicit in aurem aut ut domi lectuli sternantur, aut ab avunculo rogetur Æthiops, qui ad balnea veniat, asturconi locus ante ostium suum detur, aut aliquod fragile falsæ choragium gloriæ comparetur.* ” — iv. 50. The Pictures of Hogarth have immortalized the record of a similar taste among ourselves.

ποιῆσαι.] “ *Operam dat, ut monetâ solvat novâ*, i. e. *recens percussâ*, sc. ut tanto splendidior sit debiti solutio.” — *Sylburg.* But the use of ποιῆσαι is uncommon.

καὶ κολοῖψ δὲ.] This is one of the “ additamenta ” found in the Pal. MSS. It is of a sufficiently puerile character, and has very generally been considered spurious. I am not, however, sure that

the trait is much more absurd than some that follow. Κλιμάκιον seems to have been a ladder such as we see in a squirrel's cage. “Ασπίδιον quid sit nescio,” says Schneider. It was probably a toy in the shape of a shield, with which the bird was taught to imitate the gestures of a soldier. We see canaries in the present day trained to similar performances.

προμετωπίδιον.] Herodotus uses this word to express the skin from the front of a horse's head, worn by the Asiatic *Æthiopians* as an helmet: *προμετωπίδια* δὲ ἵππων εἶχον ἐπὶ τῷσι κεφαλῆσι, σύν τε τοῖσι ὡσὶ ἐκδεδαρμένα καὶ τῷ λοφιῷ καὶ ἀντὶ μὲν λόφου, ἡ λοφιὴ κατέχρα.—vii. 2. We also find that all the cavalry of Cyrus had *προμετώπιδια*, or “frontlets,” on their horses' foreheads. From this it would seem that Fischer and Coray are right in interpreting *προμετωπίδιον* in this place, “*pellis bovis frontis.*” Schneider and Ast, however, agree: “*tota frons cum cornibus intelligi videtur.*” We sometimes see a stag's head and antlers preserved in the same way. “Ita moris fuit apud Græcos eam partem ædium (quæ ab ingredientibus prima conspicitur, aut a prætereuntibus quando fores patent quam ἐνώπια vocabant) omnibus modis ornare: ideo Homerus ἐνώπια παρφανώντα dixit. Hesychius, Ἐνώπια τὰ καταντικὰ τοῦ πυλῶνος φαινόμενα μέρη, ἀ διεκοσμοῦν ἔνεκα τῶν παριόντων.”—Cas.

μετὰ τῶν ἵππεων.] This procession of the Athenian ‘*ἱππεῖς* to which the Roman “*transvectio equitum*” corresponds, is referred to by Demosth. (Midias, § 47.), in a strain of vehement invective against the Hipparchus: τι οἴεσθε τᾶλλα; ἀλλ' ἵππαρχος ἵππον οὐκ ἐτόλμησεν ὁ λαμπρὸς καὶ πλούσιος οὗτος πρίασθαι· ἀλλ' ἐπ' ἀλλοτρίον τὰς πομπὰς ἐποίειτο. He again speaks of him as *ἱππαρχον*, ὁχεῖσθαι διὰ τῆς ἀγορᾶς ταῖς πομπαῖς οὐ δυνάμενον. From this it would appear that such *πομπαί* were frequently held. They were reviews on festal occasions, and so in this respect differed from the annual “*Transvectio*” at Rome. Cf. Plat Alcibiades, II. p. 148. e. Cas. refers to Aristophanes:

ὅταν σὺ μέγας ὁν ἄρμ' ἐλαύης πρὸς πόλιν,
ῶσπερ Μεγακλέης ξυστίδ' ἔχων.

Nubes, v. 71.

Harpoc.: γυναικεῖόν τι ἔνδυμά ἔστι ἡ ξυστίς, πεποικιλμένον, quoted by Mitchell ad locum.

ἀποδοῦναι.] This is the reading of all MSS. but one, which gives δοῦναι. Schneider and most editors after him, including Ast, take advantage of the slight authority to give the simple verb. I suppose they quarrelled with the notion of “*giving back*,” as implied by the compound. The fine clothes had been in the servant’s keeping, and the μικροφιλότιμος gives them back to him to be carried home. The younger student (as I have already pointed out at Ch. VIII. which cf. omnino) should not fail to remark this usage of ἀποδίδωμι and its cognates. From the notion of giving back, comes that of “*paying*,” because the debt is looked upon as something of another man’s, *as alienum*, which we have in our possession, and which we are bound to restore. Similarly the word is used of the crop which the soil *yields*, or *gives back* to the labours of the husbandman. Herod. I. 193. So again it is said of the granting any right, because, the right being regarded as a man’s property, we are only *giving him back his own*: e. g. ἀπολογία, “*to grant the right of defence*.” Hence, too, its meanings, “*to deliver over*” (e. g. δοῦλον, Eurip. Cyc. 239. ; ἐπιστολήν, Thuc. VII. 10.), and even “*to define*” (Arist. Ethic. Nichom. I. 42.) ; because all contain some notion of assigning a thing to the place which à priori, so to speak, has a right to have it. I do not know whether the Lat. lexicographers have sufficiently noticed the similar usage of “*reddo*.” For instance, in such phrases as “*reddere vota Diis*,” “*reddere*” means “*to pay back* something to which the gods have an antecedent right.” Cf. “*reddere dictata magistro*,” “*to give back the words received from the master’s lips*” (Horace); and numberless similar phrases.

ἀναβαλλόμενος.] This word is employed to denote the action of throwing the gown back over the right shoulder. That such was the *mode* may be learnt from that amusing scene in the Aves of Aristophanes, where the Triballian ambassador commits himself so greatly, in dress and demeanour:

ΠΟΣ. οὗτος, τι δρᾶς; ἐπ’ ἀριστέρ’ οὔτως ἀμπέχει;
οὐ μεταβαλεῖς θοιμάτιον ώς ἐπὶ δεξιᾷ; v. 1525.

We have the word also in the robing scene in the Vespa:

ΒΔ. ἔχ’, ἀναβαλοῦ τηνδὶ λαβὼν καὶ μὴ λάλει.
ΦΙ. τουτὶ τὸ κακὸν τί ἔστι πρὸς πάντων θεῶν;
ΒΔ. οἱ μὲν καλοῦσι Περσιδ’, οἱ δὲ καννάκην. v. 1097.

I have here also, while adhering to the reading of the MSS., the misfortune to find myself at variance with Ast and all the later

editors. They alter the participle into the Aorist, — ἀναβαλόμενος, — because, says Fischer, “homo μικροφιλότυμος prodit in publicum, ambulatque in foro, quum pallium jam rejicit, non quum rejicit.” But are they so sure of this? The present participle seems to me much more graphic; it expresses the action of a conceited man perpetually twitching up his dress to attract notice. Compare the dandyism of Crispinus in Juvenal, i. 27. :

“Crispinus Tyrias, humero *revocante* lacernas.”

Where Ruperti explains “humeris delapsas iterum colligens.” I may add that we have the present participle in Arist. Ecclez. 1098., and the present infinitive in Plato, Theætetus, E. 175. : ἀναβάλλεσθαι δὲ οὐκ ἐπιστάμενον ἐπιδέξια ἐλευθέρως. The Pal. MS., “more suo,” adds: ἐν ταῖς μύωψι. But I suspect, with Hottinger, that this is a piece of modern dandyism. The jingling spur of the dragoon is quite a different thing from the clumsy goad employed by the ancients. Besides, when Xen. (De Re Eq. 10. 1.) and Plato (Apol. E. 30.) use the word, they make it masculine. The derivation is singular: μύω-ψ, “to wink the eye;” hence μύωψ, the gad- or goad-fly, hence a goad or spur.

ΚΛΑΔΟΣ.] “Librorum omnium scriptura est κλάδος, ‘*surreculus Melitensis*,’ catellus sive soboles parva canum minimorum, quæ veteres Melitæos vocabant.” — *Cas.* He however suspects the reading, and adds “mirus usus vocis κλάδος.” To this Ast assents; and, condemning the word as “poeticus usus,” “nimis quæsusitus,” &c., warmly eulogizes, and adopts into the text, Toup’s emendation ΚΑΛΟΣ. But, in the first place, is it probable that the copyists would universally have substituted a “verbum quæsิตum” for a familiar one, seen on every wall (Arist. Ach. 144.)? The reverse might indeed have been probable. And secondly, is not the “poeticus usus,” the very bombast and absurdity of the thing, characteristic of the μικροφιλότυμος? Homer could say Ποδάρκης, ὅζος “Αρηος” (Il. B. 540.); Euripides τὸ Θησεῖδα, ὅζω ‘Αθηνῶν (Hecuba, v. 122.); and I do not see the *impossibility* of similar phraseology here: “*Scion of the race of Melita*.” At the same time I admit that ΚΑΛΟΣ would have been, à priori, more probable. Ast might have quoted in confirmation:

ἐν τοῖσι τοίχοις ἔγραφ', ΑΘΗΝΑΙΟΙ ΚΑΛΟΙ.

Acharn. v. 144.

And the equally well-known passage from the Vespæ:

καὶ νὴ Δί' ἦν ἵδη γέ που γεγραμμένον
νὶὸν Πυριλάμπου· ἐν θύρᾳ ΔΗΜΟΝ ΚΑΛΟΝ
ἰὸν παρέγραψε πλησίον, ΚΗΜΟΣ ΚΑΛΟΣ. v. 98.

It must have been from the practice referred to in v. 2. that ΚΑΛΟΣ acquired the use of which Hottinger speaks, i. e. “dilectus.” The phrase appears upon a tombstone: ΣΙΝΩΝΙΣ Η ΚΑΛΗ, “*Sinonis the beloved.*” (Toup, quoting Photii Biblioth. p. 245.)

ΜΕΛΙΤΑΙΟΣ.] “*From the island of Melita.*” This is not the famous Melita or Malta, but a small island in the Adriatic gulf, between Coreyra and the mainland, mentioned by Pliny (Hist. N. III. 26.), and now called Meleda. There is every reason to suppose that this island, and not Malta, was the scene of St. Paul’s shipwreck. See the question discussed in Abraham’s Historical Lectures (Eton), p. 66. These dogs being very small, and kept for pets, were to the Grecian ladies what their spaniels were to the beauties delineated by Vandyke and Lely. See Lucian, De Mercede Conductis, § 34. : τὸ δὲ πρᾶγμα παγγελοῖον ἦν, κυνίδιον ἐκ τοῦ ἴματον προκύπτον μικρὸν ὑπὸ τὸν πάγωνα καὶ βαῦζον λεπτῆ τῆ φωνῇ (τοιαῦτα γὰρ τὰ Μελιταῖα) καὶ τὸ γενεῖον τοῦ φιλοσόφου περιλιχιώμενον, μάλιστα εἰ τι τοῦ χθίζον αὐτῷ ζωμοῦ ἐγκατεμέμικτο. Ast quotes Alciph. Ep. III. 22. : τὸ Μελιταῖον κυνίδιον, ὃ τρέφομεν ἀθυρμα τῇ δεσποίνῃ προσηγένεσ.

τῷ Ἀσκληπείῳ.] This is Ast’s reading, for all the learned editors agree in condemning that of the MSS. sc. ἐν τῷ Ἀσκληπίῳ. I am not quite satisfied that it may not be defended upon a principle which they do not notice, i. e. placing the name of the Divinity for his temple. I, however, append Ast’s reasons: “τοῦτον ἐκτρίβειν στεφανῶν non ad annulum sed ad Ἀsculapium, sc. Ἀsculapii simulacrum (quod corollis et unguento justo crebrius onerare, et confricando quasi atterere ὁ μικροφιλότιμος dicitur) referre oportet.” Casaubon says there were two Temples of Esculapius at Athens, one in the city, and another in the Piræus, or at Acharnæ.

στεφανῶν καὶ.] Cas. The MSS. have στεφανοῦντα, which is, of course, unintelligible, but it is easily accounted for. The καὶ, catching the transcriber’s eye, facilitated the already natural error of writing an accusative before an infinitive. Ast, however, still unsatisfied, proceeds to change ἀλείφεσθαι into ἀλείφων, an improvement certainly, but *not absolutely necessary*, and therefore not desirable.

The δακτύλιον spoken of was such a one as Hesychius mentions: δὸν οἱ φαρμακοπῶλαι εἰώθασι πιπράσκειν ἀντὶ φαρμάκου. See, too, the Scholiast on Aristoph. Plutus:

οὐδὲν προτιμῶ σου· φορῶ γὰρ πρίαμενος
τὸν δακτύλιον τονδὶ παρ' Εὐδάμου δραχμῆς. v. 878.

Upon which the Scholiast remarks: Δακτύλιον τὸν λεγόμενον φαρμακίτην. Εὐπολις Βάπταις μέρυνται, καὶ Ἀμειψίας. ὁ δὲ Εὐδάμος φαρμακοπώλης, ἡ χρυσοπώλης, τετελεσμένους δακτυλίους πωλῶν. Thus it appears that the lately revived custom of wearing "galvanic rings" for medical purposes may boast a precedent of very respectable antiquity. Another account makes these rings more of the nature of *amulets*: φιλόσοφος ἦν οὗτος ὁ Εὐδάμος, φυσικοὺς δακτυλίους ποιῶν πρὸς δαίμονα, καὶ ὄφεις, καὶ τὰ τοιαῦτα· ἴθεράτενον γὰρ τοὺς ὄφιδόκτους μᾶλλον δὲ τὴν ἀρχὴν οὐκ εἴων ὑπ' ὄφεων δάκνεσθαι. The dedication of such things in a temple may remind us of a similar practice in the Romish churches on the Continent. So essentially identical, in all its phases, is Human Nature.

συνδιοικήσασθαι τά.] I have, with several other editors, inserted the article upon conjecture, for I cannot believe that the verb alone can bear the meaning which is ascribed to it by Gesner and Coray, the former of whom translates: "comparare cum *Prytanibus* et ab *iis impetrare*," i. e. "sibi a *Prytanibus* mandari jubere;" the latter: "obtenir par brigue, et avec le secours de quelques-uns de ses collègues." But no instance has been given where *διοικήσασθαι* thus stands in the place of *διαπράξασθαι*. It can mean nothing but "to join in the administration of," and requires an accusative of the object. Schneider so far agrees with us as to place an asterisk after the word "Μῆι;" he says, "omissa aliquot vocabula post verbum *συνδ.* videntur." Ast's conjecture, *συνδιακονήσασθαι τά*, is not likely to find its way into the text. On the Prytanes the younger reader will, of course, consult the Dictionary of Antiquities. Compare also Arist. Pol. vi. 8.: "Άλλο δὲ εἶδος ἐπιμελείας ἡ περὶ τοὺς θεοὺς οἷον ἵερεῖς τε καὶ ἐπιμεληταὶ τῶν περὶ τὰ ἵερά. . . . Ἐχομένη δὲ ταῦτης ἡ πρὸς τὰς θυσίας ἀφωρισμένη τὰς κοινὰς πάστας, ὅσας μὴ τοῖς ἵερεῦσιν ὁ νόμος ἀποδίδωσιν, ἀλλ' ἀπὸ τῆς κοινῆς ἐστίας ἔχουσι τὴν τιμὴν. καλοῦσι δὲ οἱ μὲν ἄρχοντας τούτους, οἱ δὲ βασιλεῖς, οἱ δὲ πρυτάνεις. See also Casaubon: "Solebant Prytanes post rem divinam factam populo renuntiare, litassent ne an non. Extat ejus moris illustre exemplum in Demosthenicis proemiiis."

ἀπαγγεῖλη.] The present ἀπαγγέλλῃ is Schneider's reading. Ast says : "Equidem ὅπως ἀν ἀπαγγεῖλῃ scripturam Schneiderianæ longè præferrem ; aoristus enim rem indicat statim peragendam, præsens vero diurniorem et continuam." I cannot exactly assent to this view of the aorist ; instead of *statim*, I should say, *olim* peragendam, "to be done at some time or other," without specifying *when*, a sense which the word will bear in this place, and, therefore, I have not altered it. See Appendix (I.).

λαμπτὸν ἰμάτιον.] " Ut apud Romanos, sic etiam apud Athenienses qui rem divinam facturi erant, veste candidâ erant amicti, id enim est λαμπτὸν ἰμάτιον, non 'splendida vestis.' Ἑschines de Demosthene, p. 469. Reiske : στεφανωσάμενος καὶ λευκὴν ἐσθῆτα λαβὼν, ἐβούθνει."—Cas.

ἐθύμομεν.] Schneider is of opinion that something has been lost, because the full formula is not found here, as in Demosthenes. But Theophrastus is not likely to have employed it in so slight a sketch. Instead of ἄξια, both αἴστια (Hottinger) and δέξια (Reiske) have been proposed. I cannot see that ἄξια is inadmissible. The passage from Demosthenes is quoted by Ast : " in procœmio, p. 1460. 11. : ἐθύμομεν τῷ Διὶ τῷ Σωτῆρι καὶ τῷ Ἀθηνᾶ καὶ τῷ Νίκῃ, καὶ γέγονε καλὰ καὶ σωτήρια ταῦθ' ὑμῖν τὰ ιερά. . . . δέχεσθε οὖν παρὰ τῶν θεῶν διδόντων τὰ γαθά."

δέχεσθε.] The MSS. vary in this word, but as δέχεσθε has some authority, it may be received upon the strength of the passage in Demosthenes, as quoted above : δέχεσθε οὖν παρὰ τῶν θεῶν διδόντων τὰ γαθά.

CHAPTER XIX.

Περὶ ὀψιμαθίας.] Casaubon renders : " Insolentia, sive sera Institutio." The German translator has recourse to a verbal rendering : " Das späte Lernen." We find in the English version, " *The old Trifler* ;" and L. and S. give, in this sense of the word, " *Vain of late-gotten-learning*," " *Pedantic*." A careful study of the character, however, will show that it is by no means to be restricted to what is commonly called Learning, or Pedantry. In fact, this is by no means the subject-matter upon which the ὀψι-

$\mu\acute{\alpha}\theta\eta\varsigma$ principally employs himself; it is one of several, but not the only one. The foible here ridiculed appears to include every affectation of youthful accomplishments by one past the period for acquiring them. The desire for such acquisition may arise from various causes. It may originate in some peculiar ambition, as that of Strepsiades; from the sudden possession of means to move in a new station, as that of M. Jourdain; or more commonly, perhaps, from that horror at the approach of old age incident to persons of no very strong intellect, which prompts them, like Sir Andrew Ague-Cheek, to conceal their growing weakness of mind and body by an assumption of youthful vigour in each. At any rate, I believe myself correct in classifying the character psychologically with those which precede it. It is Egoism taking the development of Vanity,—but Vanity of a special sort, and the result of peculiar circumstances. It is against such follies and failings as those of the $\acute{\alpha}\psi\mu\acute{\alpha}\theta\eta\varsigma$ that Cicero has directed his *Treatise de Senectute*, where he points out the proper sphere of action for the *Senex*, and the errors to which he is liable: “*Non faciat ea quæ juvenes; at vero multo majora, et meliora facit*” (c. 6.). “*Nec nunc quidem vires desidero adolescentis—is enim erat locus alter de vitiis senectutis—non plus quam adolescens tauri, aut elephanti desiderabam; quod est, eo decet uti; et quidquid agas, agere pro viribus*” (c. 9.). From a study of this treatise, and from the characters of Strepsiades and the immortal M. Jourdain in the “*Bourgeois Gentilhomme*,” we shall arrive at the ideal of the $\acute{\alpha}\psi\mu\acute{\alpha}\theta\eta\varsigma$, as represented by Theophrastus, though we cannot exactly express it without considerable circumlocution. Any terms which we may employ, such as “*Old Beau*,” or “*Pedant*,” only indicate part of his peculiarities. Perhaps “*The old, or superannuated, Juvenile*,” may be more general. The language of Cicero may also assist our conception. He writes to Pætus in a jocular strain about his own late adoption of the Theory of Epicurus, and devotion to the arts of the Kitchen, threatening to become a formidable connoisseur, and adds: “*acute\mu\acute{\alpha}\theta\eta\varsigma quam sint insolentes non ignoras.*” Compare, too, the “*seri studiorum*” of Horace. Hottinger appends a very proper, though obvious, remark. To learn in old age is not simply and per se ridiculous; the absurdity consists in learning things with which old age has nothing to do. No one should laugh at Cato’s acquisition of the Greek language when sixty years old. Even the $\acute{\alpha}\psi\mu\acute{\alpha}\theta\eta\varsigma$ of Socrates in the Music School, though it moved the risibility of his young friends, had, doubtless, behind it some profound and useful

motive. See Euthydemus, cap. I. : 'Αλλ' ἔγώ εν μόνον φοβοῦμαι, μὴ αὐτὸν οὐειδος τοῖν ξένοιν περιάψω ; ὥσπερ Κόννη, τῷ Μητροβίον, τῷ κιθαρίστῃ, δις ἐμὲ διδάσκει ἔτι καὶ νῦν κιθαρίζειν. ὥρῶντες οὖν οἱ παιδεῖς οἱ συμφοιτηταὶ μου, ἐμοῦ τε καταγελῶσι, καὶ τὸν Κόννον καλοῦσι γεροντοδιδύσκαλον.

ἢ δὲ ὀψιμαθία.] Aulus Gellius translates the word “*sera eruditio*.” We may observe that it does not originally imply anything bad. It is simply, in Isocrates (L. and S. Lex.), “*late-gotten learning*.” Plato (Repub. III. 16.) argues that a Dicast should be of a mature age,—*όψιμαθή γεγονότα τῆς ἀδικίας*,—on the grounds that, οἱ ἐπιεικεῖς νέοι οὗτες εὐεξαπάτησοι ὑπὸ τῶν ἀδίκων, ἀτε οὐκ ἔχοντες ἐν ἀντοῖς παραδείγματα ὅμοιοταθῆ τοῖς πονηροῖς. The word, then, by a transition similar to that noticed in *οὐλίγος* and the like, passed into the signification “*too late*,”—as indeed our own word “*late*” and the Latin “*serus*” have done. Hence its present usage.

ρήσεις μανθάνειν.] Schneider says: “*ρήσεις sunt scolia, quæ convivæ cantare solebant ex more, quem pictum vide in Aristoph. Vesp. 1222.*” This is clearly a mistake. The *ρήσεις* were recitations, generally from some long speech of a descriptive nature in the Tragic Poets. The *σκολία* were *catches*, or drinking songs, sung by the guests at banquets. The recitation of a *ρήσης* required some physical energy and practice, as we may judge from the anecdote told of Satyrus the actor in Plutarch's life of Demosthenes. He proposes to remedy the defects which at first inflicted a failure upon the great orator. 'Αλλ' ἔγώ, he says, τὸ αἴτιον ίάσομαι ταχέως, αὐτοὶ τῶν Εὐριπίδον τινὰ ρήσεων ἡ Σοφοκλέους ἐθελήσῃς εἰπεῖν ἀπὸ στόματος. Aristophanes complains that an Athenian jury would not acquit an actor

πρὶν ἀν ἡμῖν
ἐκ τῆς Νιόβης εἴπη ρῆσιν, τὴν καλλίστην ἀπολέξας.

Vesp. 580.

Indeed it appears that they had their favourite *ρήσεις*, as familiar and hackneyed as “*My name is Norval*.” Compare Plato, de Rep. 605. D.: ἀκρούμενοι Ὀμήρου, οὐ καὶ ἄλλου τινος τῶν τραγῳδῶν τιγα τῶν ἡρώων ἐν πένθει οὗτα καὶ μακρὰν ρῆσιν ἀποτείνοντα ἐν τοῖς ὀδυρμοῖς κ. τ. λ. See also Theophrastus himself Περὶ Αὐθαδείας; Aristoph. Nubes, 1371., and Acharn. 363.

On the other hand, we may take as a specimen of the “*Scolium*,” that famous one referred to by Aristoph. Acharn. v. 477. :

“Οφελει, ὡς τυφλὲ Πλοῦτε,
 μητὲ γῆ, μητ’ ἐν θαλάττῃ
 μητ’ ἐν ἡπείρῳ φανῆναι.
 ἀλλὰ Τάρταρόν τε ναίειν
 καὶ Ἀχέροντα, διὰ σὲ γὰρ
 παντ’ ἐν ἀνθρώποις κακά.

From a collection made by Tyrwhitt, they all seem to have been of a similar nature, and seldom to have exceeded four verses.

ἄγων.] This is the reading of the MSS. Ταῦτα ἄγων is substituted by Fischer and Pauw. Ast prints λέγων in the text. Coray retains ἄγων, interpreting it “*canere*,” upon the strength of Achilles Tat. v. 16.: ἐμοὶ μὲν ὑμεραῖον ἄγειν δοκεῖ τὸ τῶν ἀνέμων αὐλήματα. But he is surely deceived in supposing that ὑμεραῖον ἄγειν, “*to celebrate the bridal song*,”—i. e. with pomp and procession,—is sufficient to justify us in translating ἄγειν simply “*to sing*.” If ἄγων be defensible at all, I should say it is on the ground that ἄγειν sometimes means “*to bring in*” or “*import*.” Cf. L. and S. Lex., which quotes οἶνον νῆες ἄγονσι, Homer; and Herod. i. 70. In this case we may perhaps understand it to mean “*brings in on all occasions at supper parties*;” or we may read λέγων.

τὸ ἐπὶ δορύ.] The spear was grasped in the right hand, and the shield in the left. We learn from the military writers that οὐρά was used for the rear of an army marching, and ἐπ’ οὐράν, or κατ’ οὐράν, for “*rearwards*,” “*backwards*.” See Xenophon’s Agesilaus, 11. 2.: ὃ δὲ ἤγειν ἐν πλαισίῳ τὸ στράτευμα, τοὺς ἡμίπεις μὲν ἔμπροσθεν, τοὺς ἡμίσεις δὲ ἐπ’ οὐράν ἔχων τῶν ἵππέων. Hence we may infer that the military evolutions here described are equivalent to “*Eyes right*,” “*Eyes left*,” “*Right about face*.” Ἐπ’ οὐράν is a correction by Schneider for ἐπ’ οὐρανόν, which the Pal. MS. exhibits. The others omit it altogether. And most probably it is an “*additamentum*” by the Pal. copyist, who is never satisfied to pass by an opportunity of improving upon Theophrastus.

καὶ εἰς Ἡρῷα κ. τ. λ.] These words are found only in the Pal. MS. They are of much the same character as its usual additamenta, and perhaps Ast and Hottinger are right in rejecting them. At any rate the reader will probably be of the latter’s opinion: “Der Interpolator der Vaticanischen Handschrift, um die auffallende Dürftigkeit dieser Schilderung zu erleichtern, sich in nicht

geringe Kosten gesetzt, welche ihm aber die Kritik schwerlich Dank wissen wird." But however little we may feel obliged for the increased labour, it would not be well to decline the office of commentators, so long as any information may be gathered from the passage.

[*Ηρῶα.*] The meaning of this word with which we are best acquainted, doubtless is "*sacella Heroum.*" But Plutarch employs it of "*Festivals in honour of a Hero,*" which suits the present passage. It is unnecessary, therefore, to adopt Hottinger's correction '*Ερμαῖα*, or to cite his elaborate defence of it.

[*συμβάλλεσθαι.*] Schneider says, "*Comparari*," "*componi*," ut Latini id adhibent de gladiatorum paribus." I agree with Ast in saying that this is a mistake. It is rather "*to pay his quota*" or "*contribution*," according to an usage very common in the orators. The reader will remember a metaphorical application of the same sense by Thucydides, III. 25. : *ἡ τυχὴ οὐδὲν ξυμβάλλεται εἰς τὸ ἐπαίρειν*, "*contributes nothing to exalt*." Hottinger, I see, has "*zahlt die Zeche.*"

[*λαμπάδα τρέχειν.*] For an account of the *Λαμπαδηφορία* I must refer the reader to Smith's Dictionary of Antiquities. Liddell's conjecture there given seems to me the best yet proposed for a solution of all the difficulties connected with the race. He supposes that there were *several chains of runners*, along each of which a lighted lamp was passed, and that the chain soonest traversed by the light was considered collectively the winner. This hypothesis seems to me to derive considerable confirmation from a passage which he does not quote, — *τοιοῦ ἔτοιμοι λαμπαδηφόρων νόμοι* (Æsch. Agam. v. 301.), — where the *νόμοι* seem to be these separate "*chains*," or "*courses*," or "*orders*" of runners. I append a note, written long before my acquaintance with the learned writer's article, to show that I had felt the difficulty to which he refers, though I had not arrived at a satisfactory explanation. "After a comparison of all the passages where mention of the *λαμπαδηφορία* occurs, as well as the explanations usually given, I am still unable to understand the way in which that race was managed. The common idea of it is derived from the well-known line (Luc. II. 28.) —

‘Et quasi cursores vitai lampada tradunt’ —

and from the fact that Herod. illustrates the *ἀγγαρῆιον*, or Persian

courier system of *successive relays of horses*, by a comparison with the successive transmission of torches in this race (viii. 98.). This would imply a race against time, and seems to preclude the idea of individual being matched against individual. Neither is it easy to see who was the winner, as of course all chance of winning would not have been confined only to the runner who carried the torch the last stage, i. e. into the winning post. On the other hand, there are passages which describe it as an ordinary race,—where all the competitors start together, and come in together. The Schol. on Aristoph. Ranæ, 131. uses the expression *ἀφεῖναι τοὺς δρομέας, τοὺς τρέχοντας*, which proves the first; and again, on v. 1035., he tells us *τοὺς ὑστάτους τρέχοντας τυπέσθαι ὑπὸ τῶν ἀγοραίων πλατείας*, which proves the second. How is this account to be reconciled with the former?" As I have said, Liddell's hypothesis seems to offer the most probable solution. We must not, however, conceal the fact that some difficulties remain. That learned writer, for instance, has omitted all mention of the explanation given by Pausanias (l. 30.), which can scarce be reconciled with his own. 'Εν 'Ακαδημίᾳ δὲ ἐστὶ Προμήθεως βωμός· καὶ θέουσιν αὐτὸν πρὸς τὴν πόλιν, ἔχοντες καιομένας λαμπάδας. τὸ δὲ ἀγώνισμα ὁμοῦ τῷ δρόμῳ τὴν δῆδα ἔτι καιομένην ἔστιν. ἀποσβεσθείσης δὲ, οὐδὲν ἔτι τῆς νίκης τῷ πρώτῳ, δευτέρῳ δὲ αὐτοῦ μέτεστιν· εἰ δὲ μηδὲ τούτῳ καίουτο, ὁ τρίτος ἔστιν ὁ κρατῶν. εἰ δὲ καὶ πᾶσιν ἀποσβεσθείη, οὐδεὶς ἔστιν, ὅτῳ καταλείπεται ἡ νίκη. This looks as if one runner did not receive the torch from his predecessor until it had gone out and been rekindled for himself, which agrees with the image of Lucretius most exactly. But then, why was the race one of such speed and severity? Was the oil given in the lamp only calculated to burn a short time? And, in this case, why should so many start and come in together? From the disputed line (Æsch. Agam. v. 303.),

νικᾶ δ' ὁ πρῶτος καὶ τελευταῖς δραμῶν,

and the allusion made to the custom by Persius (Sat. vi. 61.),

“ Qui prior es, cur me in decursu lampada poscis ? ”

I once thought that one runner started with a lighted lamp, and was obliged to give it up to any one who could pass him. This would of course occur over and over again, even the individual who had lost the lamp being able to regain it, and so the contest would be one of great struggling and confusion,—such a one, in fact, as would delight the Athenian populace. Neither is this

hypothesis absolutely irreconcileable with the account of Pausanias. But it is far from satisfactory.

[Ηρακλεῖον.] “In templum Herculis, quod geminum Athenis erat, unum extra urbem ἐν Κυνοσάργει, non procul Phalero, teste Herodoto, v. 63.” — Schneider.

[τραχηλίζη.] A word from the Palæstra, signifying “*to grasp by the throat, and so bend back the head.*” Here the operation is transferred to the sacrificial victim, and is obviously one which would require great strength and agility. Hence our ὁψιμάθης attempts it, to show his vigour. It would seem that the practice was instituted at the sacrifice to commemorate the combat of Hercules with the Cretan bull.

[εἰσιών.] This is an undoubted correction for εἰπών. We have already found π and σι interchanged. Cf. σιτοδείᾳ and σποδίᾳ, Cap. XVI.

[προσανατρίζεσθαι.] Another gymnastic expression: properly, “*to rub oneself against anything;*” hence to “*push against an adversary;*” to “*strive or struggle with him.*” Coray says: “Le premier de ces mots présente une métaphore analogue à-peu-près à l’expression Française, *se frotter à quelqu’un.*” [Plato uses it metaphorically, Theætet. 169. C.: οὗτω τις ἔρως δεινὸς ἐνδέδυκε τῆς περὶ ταῦτα γυμνασίας · μὴ οὖν μηδὲ συ φθονήσῃς προσανατριψάμενος.

[θαύμασι.] So read the MSS. Schneider, Hottinger, and indeed almost all the editors, correct θεάμασι. I have, however, in this case, the assistance of Ast in maintaining the existing reading. “Non video,” he says, “quid impedit, quominus præstigiarum spectacula cum cantilenis conjuncta intelligamus.” We have had these θαύματα, or “*juggling exhibitions,*” mentioned before. Cf. Περὶ Ἀποροίας. It seems probable enough that the slang songs of the day (ζυματα) would be sung upon such occasions, and that the ὁψιμάθης, in his anxiety to assume the character of the “fast young man,” would sit out two or three performances (πληρώματα, “*fillings of the house*”), in order to make himself master of them. This is, I think, clear and satisfactory; and hoping that the reader will find it so, I shall not trouble him with the speculations which have been hazarded concerning πληρώματα, &c. &c.

[Σαβαζίο.] Who was Sabazius? The Oriental nature of his worship, his reputed Phrygian origin, and his being so frequently

identified with the Asiatic Bacchus, coupled to the obvious etymology of his name, suggest a connection with Sabæanism too plain to be overlooked. Diodorus Siculus, IV. p. 212.: *φασὶ γὰρ οἱ Ἑλλῆνες ἐκ Διὸς καὶ Περσεφόνης Δίονυσον γένεσθαι τὸν ὑπό τινων Σαβάζιον ὄνομαζόμενον.* The author of *Etym. M.*: *Σαβάζιος· ὁ Δίονυσος διὰ τὸν γιγνόμενον περὶ αὐτὸν θίασον· τὸ γὰρ εὐάζειν (vulg. εὖ βαθίζειν) οἱ βάρκαιοι σαβάζειν (vulg. σεβάζειν) λέγοντιν.* Hesychius: *Σαβάζιεν, εὐάζειν, βαγχεύειν.* Compare, to the same effect, the Schol. on Aristoph. *Av.* 874. *Lysist.* 389.; and Cicero *de Natura Deorum*, III. 23.: “*Dionysos multos habemus—tertium Caprio patre, eumque regem Asiæ profuisse dicunt, cui Sabazia sunt instituta;*” where I cannot help agreeing with Jac. Gronovius, that Caprius points to some connection with the *Cabiri*. It is true that Davies says: “*Hæc pura est suspicio nullis testimoniis suffulta.*” He forgets their common connection with the East, but perhaps the reader will not value very highly his opinion upon a subject, in his time, only imperfectly investigated. Lucian (*Icaromenippo*) does not allow him a place in the genuine mythological Olympus; and Von Hammer, the great Orientalist, makes him identical with Mithras, deriving the word from a Persian root “*Sebs*,” “*ever-blooming*,” or “*vigorous*.” Few readers will fail to remember that his name is introduced into the famous invective of Demosthenes against his rival: *ἐν δὲ ταῖς ἡμέραις τοὺς καλοὺς θιάσους ἄγων διὰ τῶν ὁδῶν τοὺς ἐστεφανωμένους τῷ μαράθῳ, καὶ τῷ λεύκῃ, τοὺς ὄφεις τοὺς παρείας θλίβων, καὶ ὑπὲρ τῆς κεφαλῆς αἰωρῶν, καὶ βοῶν, εὐοῖ, Σαβῖοι, καὶ ἐπορχούμενος “Ὑης” Ἀττῆς, “Ὑης” Ἀττῆς, ἔξαρχος καὶ προηγεμὼν καὶ κιττοφόρος, καὶ λικνοφόρος.*—*De Coronâ*, p. 313.

ἱεράς, sc. ἱεράρις.] The Bacchanalian priestesses appear to have occupied a position analogous to that of modern opera dancers. But upon this not very inviting subject for commentary it is, perhaps, as well to say, with Ast: “*Nihil certi equidem statuerim de hoc loco, qui ad res nobis incognitas, vel e senioris ætatis moribus petitas, videtur spectare.*”

κριούς.] The doubt whether these military engines could have been known to Theophrastus seems to be removed by the mention of them, Xen. *Cyr.* vii. 41. Ast, however, considers *κριούς* to be “*librario interpositum*,” because it is a “*ridiculous exaggeration*,” and because *προσβάλλειν* by itself is sometimes used for “*adoriri, oppugnare*.” Vid. *Lexic.* Xenoph. v. 3. p. 705.” He seems to imagine that a real military battering-ram is meant. But anything

employed for such a purpose would be so called; and we hear too much of the stormy nature of such *κώμοι*, or “commissaries,” to doubt that doors were, on these occasions, sometimes battered down. See the passage quoted from Athenæus above, Cap. VIII.

δικάζεσθαι.] This I interpret as the mid. voice: “*He goes to law about it,*” “*Brings an action for assault and battery against his rival.*”

ἀσπάζεσθαι.] I have retained this, the reading of all MSS., except the Palatine, notwithstanding Ast’s denunciation of it, as “*prorsus insulsum atque puerile.*” I suppose he would confine *ἀσπάζεσθαι* to a regular “*personal embrace.*” But surely it may merely mean to “*greet,*” or “*salute,*” after the existing custom of the day. We have the phrases, *δεξίq, χερσί, ἐπεσι, φωνῇ ἀσπάζεσθαι.* Vide L. and S. Lex. It is even said by Plutarch of ships “*saluting,*” sc. *κώπαις.* Perhaps it is the *δεξίq ἀσπάζεσθαι*, which is referred to here. The *δύμαθης*, practising a graceful salute upon horseback, tumbles off. The reader may have witnessed something of the same sort in his peregrinations of Hyde Park. Cf. Aristophanes:

*καὶ πως κατέαγη τῆς κεφαλῆς μεγὰ σφόδρα·
ἔτυγχανεν γάρ οὐ τριβῶν ἀν iππικῆς.*

Vesp. 1419.

Hottinger also adopts the alteration into *iππάζεσθαι*, which, if necessary, would be excellent, but if not necessary, is unjustifiable.

καὶ ἔνδεκα κ. τ. λ.] I have printed these words as they are found in the Pal. MS. Where the genuineness of the words themselves is more than doubtful it is vain to bestow labour on attempts to amend them. I will, however, append a few conjectures which suggest some information upon useful points. Coray, for *συνάξοντας*, proposes *συνάξοντας*, in the sense of *συστένειν*, “*faire un pique-nique;*” *ἔνδεκα λίτραις*, he considers inexplicable. Schneider reads: *ἔνδεκα λίτραις συνάγειν τοὺς μετ’ αὐτοῦ συνάξοντας.* “*Ineptus homo præter æstatem cum adolescentibus cœnam ex symbolis parat, quod est συνάγειν; modus vero in quo præcipua ineptiarum pars latere videtur in verbis ἔνδεκα λίτραις συνάγειν.* Intelligo λίτρας *obolos* ut vocabulum comicos Atticos usurpasse testatur Pollux, iv. 24. 9.” The *λίτρα* was a *silver coin* of Aegineta, or Sicily, and probably gives us the etymology of the Latin *libra*. Its value was about $1\frac{1}{2}$ obols. Schneider subse-

quently suggests δεκακλίνω, “decaclinum operose quærit, ubi cum adolescentibus cœnam conferat.” Schweighäuser prefers ἐν δεκαλίτραις, sc. apud meretrices; because it appears from Pollux, iv. 174. : ὁ μισθὸς (sc. meretricis) δεκάλιτρον. Ast, ridiculing such a derivation, proposes : καὶ ἐν δεκάταις συνάγειν τοὺς μετ' αὐτοῦ ἄσοντας vel αὐλοῦντας. The δεκάτη, sc. ἡμέρα, or tenth day after an infant’s birth, was celebrated with what we should call a christening feast; the name was given to the child, and the relations were invited :

οὐκ ἀρτι θύω τὴν δεκάτην ταύτης ἐγώ,
καὶ τοῦνομ' ὥσπερ παιδίψ νῦν δη θεμην.

ARIST. *Aves*, 895.

The meaning, in this case, will be, “*convocat qui cum ipso cantent*,” i. e. he will make a fool of himself by attempting to sing.

ἀνδρίαντα παίειν.] This is Ast’s conjecture for παῖζειν, which cannot stand without πρός, or a dative. I had myself thought of ἀνδρίαντι παίζειν, from σφαίρῃ ταὶ δ’ ἄρ’ ἐπαίζον (Od. vi. 100.), but prefer Ast’s emendation. The other proposed readings are not worth mentioning. The allusion seems to be to a sort of athletic game like our Quintin, or a drill exercise, in which recruits practised with sword or single-stick upon a pole buried firmly in the earth. Our δψιμάθης, like Mr. Daniel Quilp of famous memory, or Proudfute, in the “Maid of Perth,” with his wooden soldan, appears to have selected some human figure for the purpose. The practice is mentioned by Juvenal, vi. 247. :

“ Quis non vidit vulnera pali,
Quem cavat assiduis sudibus, scutoque lacescit,
Atque omnes implet numeros.”

Ruperti, ad locum, quotes a full description of this species of exercise from Vegetus, *De Re militari*, i. 11., to which the reader is referred for further information.

διαροξένεσθαι.] “*To engage in a shooting match with*.” This somewhat unusual meaning of διά is probably connected with δίς, its supposed root. The preposition naturally denoting intervals of time, as, διὰ τρίτου ἔτους συνήσταν, and of space, as, διὰ δέκα ἐπάλξεων (Thuc. iii. 21.), came to suggest the notion of *between*. Hence, in composition, it is said of an action done *between* any two persons, as διαλλάγεσθαι, &c., and so διαροξένεσθαι here, and in Xenoph. *Cyrop.* i. 4. 4. Compare also Xenophon, *Anabasis*, v. 3.

4. : Ἐνταῦθα καὶ διαλαμβάνουσι τὸ ἀπὸ τῶν αἰχμαλώτων γενόμενον ἀργύριον.

ἐκείνου ἐπισταμένου.] This is the reading of the MSS. All editors, however, seem to regard it as unintelligible, and all accordingly make some attempts at emendation. None appear to me worth recording. Even Ast's is very unsatisfactory. He prints ὡς ἀν καὶ ἐκεῖνο ἐπισταμένου, sc. "ab eo discere vult (n. b. μανθάνειν has this force in the *present*), *quasi hic artem jaculandi et sagittandi calleat*." I would, at any rate, suggest ἐκείνα. I have, however, left ἐκείνου. Is it possible that, like *iste*, ἐκεῖνος sometimes "contemptu quodam dicitur," sc. "as if a fellow like that, *forsooth* (καὶ), were likely (ἀν) to know anything about it."

καὶ παλαιῶν.] It is not necessary, though some editors require it, to add ὡς, or ὡσπερ. To every gymnasium a bath was attached, in which its frequenters cleaned and refreshed themselves. The ὀψιμάθης, full of his athletic exploits, *continues* them even in the bath.

τὴν ἔδραν.] "The seat;" rather a curious use of the word, but cf. Herodotus, I. 87. : κατὰ τὴν ἔδρην ἐσθῆσαντες. Schneider quotes :

"Οσσα τ' ἀπὸ σκελέων ἔδροστρόφοι Ἀργύθεν ἄνδρες
'Αλλάλως σφάλλοντι παλαιόσμασιν.

Theoc. xxiv. 109.

ὅπως κ. τ. λ.] These words are only found in the Pal. MS. For ὡσι Ast, with much show of reason, conjectures ἴωσι, in the sense of "venire, accedere." Schneider would prefer παρῶσι, "coram feminis."

CHAPTER XX.

Περὶ Αἰθαδείας.] "Morositas," "Die Ungeselligkeit," "La Brutalité," "Moroseness," "Doggedness." The etymology of the word is given by Aristotle (*Magna Moralia*, 29.), sc. αἴτο-ἄδης, "qui sibi ipse placet." But etymology is not a sufficient guide to the full meaning of words adopted into common parlance, which moulds and modifies language according to circumstances, and possesses the "arbitrium et jus et norma loquendi." So it is with αἰθαδεία : it more frequently expresses the habits and feelings which flow from the state of mind denoted by its etymology, than

that state of mind itself. It almost always suggests conduct of a morose and misanthropical nature. The *αἰθάδης* is a thoroughly unsocial man ; one who retires into himself, and refuses to mix with others, from pure ill-temper or contempt. His psychological classification may be easily deduced from Aristotle himself. He is, in fact, a violator of the mean *ἐν τῷ συζῆν καὶ ἐν ταῖς ὁμιλίαις*, in exact opposition to the *ἄρεσκος*. As the *ἄρεσκος* (Ethic. Nich. iv.) is *τοιοῦτος οἷος πᾶσιν ὁμιλεῖν, καὶ πάντως, καὶ πανταχῷ*,—so in the Eudemian Ethics (III. 7.) the *αἰθάδης* is *μηδὲν πρὸς ἔτερον ζῶν, ἀλλὰ καταφρονητικός*, whereas he subjoins *οὐ δὲ πάντα πρὸς ἄλλον, καὶ πάντων ἐλάττων, ἄρεσκος*.

The point of contact, then, between *αἰθαδεῖα* and the habits which immediately proceed, is to be found in its egotism and consequent selfishness. But it is distinguished from them, by the fact that these feelings are not primarily grounded upon an overweening or extravagant estimate of itself, nor stimulated by an insatiate appetite for admiration. Their root, in this case, is rather to be found in an organic moroseness of temper, and their principal stimulant in that universal suspicion of mankind which a self-imposed banishment from their society engenders. Such a condition of mind, it is very true, necessarily merges into something coincident with Pride ; at any rate it puts on appearances almost identical with the development of that failing. “ If,” says Hottinger, “ Un sociability does not begin by setting itself above all which it sees around, it is certain to terminate with doing so.” And the reason is obvious. The unsociable man sees that he and society proceed upon two entirely distinct principles of conduct. One must be right, and the other wrong. There can be little doubt but that he will decide in favour of himself.

And herein, as in the previous cases, lies the laughable element of the character. The *αἰθάδης*, like the *ὑπερήφανος*, provokes our ridicule, because he engages in a contest where he is absurdly unequal to his opponent. No individual, however wise, witty, or obstinate, can laugh down, or reason down, or live down all the world. Every attempt to do so terminates in his own discomfiture. And so, as Hottinger says, the *αἰθάδης*, with all his suspicions, his ill-timed pride, his spiteful misrepresentations, his perversity, and self-contradiction, succeeds only in one thing,—that is, in making himself a spectacle, and a laughing-stock.

At the same time it is but fair to admit that there are other less odious and offensive specimens of the character to be found. Many able and eminent men have a spice of morose roughness in their

disposition. "Je suis grossier, maussade, impoli par principes," said Rousseau ; and it is probable that Cato, Johnson, or Abernethy would have said the same thing. But were they not the victims of self-deception ? What they called principle, was much more probably perverseness or caprice ; a piece of affectation produced by self-love, and persevered in from obstinacy.

Unfortunately such peculiarities are the most salient points in great men's characters ; at any rate they are the most easily imitated, and consequently we find them reproduced by those who aim at the attainment of a similar reputation, and imagine that the object may be effected by copying their eccentricities, without being at the pains to copy their virtues.

There are others, also, who claim to be of the genus *αἰθαδεῖα*, for a very similar reason. Their stock of merit is but scanty, yet finding among it a sort of bluntness or candour, they obtrude it on every occasion until it becomes offensive. If it be in their estimation a flower, they certainly cultivate it to such rank luxuriance that it becomes a noxious weed.

" This is some fellow
 Who, having been praised for bluntness, doth affect
 A saucy roughness ; and constrains the garb
 Quite from his nature ; He cannot flatter, he !—
 An honest mind and plain ;—he must speak truth ;
 An they will take it, so ; if not, he's plain :
 These kind of knaves I know, which in this plainness
 Harbour more craft, and more corrupter ends,
 Than twenty silly ducking observants,
 That sketch their duties nicely."

King Lear, Act II. Sc. 2.

In conclusion, we may remark, with Hottinger, that there is often a latent vein of good nature concealed beneath the rugged aspect which *αἰθαδεῖα* of the better sort exhibits. He relates from Aulus Gellius an illustrative anecdote concerning Phavorinus the Grammarian, who, after roundly abusing a philosopher for questioning him as to the propriety of translating "δημηγορία" by "concio," eventually sent him a book which contained the solution of his difficulties.

αἰθαδεῖα.] "Latini hoc vitium modo superbiam, modo arrogantium, modo protervitatem, modo pervicaciam sive pertinaciam,

sæpe ferocitatem, interdum contumaciam aut truculentiam nominant." — *Cas.*

[ἐν λόγοις.] This is omitted in some MSS., and has justly been suspected by Schneider and Ast. Hottinger, on the contrary, defends it, upon the grounds that *αἰθαδεῖα* is more negative than positive in its nature; that it is expressed in words rather than in actions. But this seems to be sufficiently disproved even by the following sketch: *προσαγορευθεὶς μὴ ἀντιπροσείπειν — οὐκ ἔχειν συγγνώμην οὐτε τῷ ἀπάσαντι αὐτὸν ἀκουσίως κ. τ. λ.* With this compare Juvenal's

"Rarus sermo illis, et magna lubido tacendi."

As also Cicero, quoted (memoriter) by Casaubon: "Superbum est non respondere si habeas quod liqueat."

τι εὑρίσκει.] Cas. singularly translates this "*quid in mea merce quod contemnas habes?*" He afterwards subjoins: "*quid inventiat?* hoc est jubet illum dicere, an quantum ipse pretium mercis suæ inveniat." Coray has: "*combien en voulez-vous offrir.*" Salmazius: "*quid pretii mereat hæc res*, i. e. *quanti valeat.*" Ast censures this as "*ineptum,*" and seems to take the word in the sense of "*profit.*" "Sensus verborum *τι εὑρίσκει* (intell. *illud quod πωλεῖ*) est hic: '*quid ipsi ex illo redeat.*' *Was es ihm einbringe*, i. e. *was er dafür behomme.*" In spite of all this, the meaning seems to me very simple. *Τι εὑρίσκει*, as may be seen from other passages, is exactly "*what does it fetch,*" sc. in the market; "*what is its market price?*" The morose man says, "what's the use of your coming to ask me the price? You know it as well as I; it's the market price, and neither more nor less." See Kühner on Xen. Soc. Mem. II. 5. 5.: *ἀποδίδωται τοῦ εὑρόντος.* "Τὸ εὑρόν est id (pretium) quod res venalis reperit, πωλεῖν τι τοῦ εὑρόντος, *Etwas verkaufen für das, was es findet.*" Anglice, "*What it fetches.*" Therefore, literally, *τι εὑρίσκει* is, "*what is it fetching to-day?*" "*What is it worth?*"

τοῖς τιμῶσι.] Casaubon, by a singular mistake, supplies *τὸ θεῖον*, and makes the *αἰθάδης* guilty of gross impiety. Most editors follow in his wake. But Fischer rightly saw that the word has nothing to do with a religious ceremony, and that *τὰς ἐορτὰς* refers to a family banquet, and not to a sacrificial feast. *Τοῖς τιμῶσι* therefore means, as both Hottinger and Ast point out, "*honoris causâ mittere,*" "*to those who pay their compliments, or their*

respects, to him." Ast quotes Xen. Cyrop. viii. 2. 4., Xen. de Repub. Lac. xv. 4., and Demost. Leptines, p. 233. In Wolf's commentary on the last-named passage the reader will find this meaning of the word maintained against Markland, who would change it in that place to *νικᾶν*. I mention this more particularly as L. and S. in voce do not seem to notice this usage.

γενόντο διδομένων.] This is one of the few alterations which I have been glad to admit. The text of the MSS. has *γένοντο διδόμενα*, so the change is very trifling, and the improvement great. Indeed, *γένοντο διδόμενα*, if coupled with the correct interpretation of *έσπρας*, &c., is unintelligible. We owe *γενόντο* to Reiske, *διδομένων* follows of course, though Fischer contends that *γενόμαται* sometimes takes the accusative. He refers to Heupel. ad Marc. ix. 1. This reference I have no means of making, but remember to have seen the accusative usage in the Anthology. The Anthology is, however, not sufficient authority, so I have not hesitated about giving, *διδομένων*, "*he would not touch them if they were offered to him.*" I subjoin Casaubon's view in case the reader should, after all, prefer it, premising that he is obliged to insert *τὸ θεῖον* before *τιμῶσι*: "*Religiosis quoque hominibus et qui ad festa solemnia diis dona mittunt, dicere solet, minimè gratis datum ipsis iri, si quid divino acceperint numine.*" With respect to the custom of birthday presents, Hottinger quotes an excellent illustration of *αἰνθαδέλα* from Martial, ix. 54.:

"Natali tibi, Quincte, tuo dare parva volebam
Munera: tu prohibes. Imperiosus homo es.
Parendum est monitis: fiat, quod uterque jubemus,
Et quod utrumque juvat. Tu mihi, Quincte, dato."

ἄπωσαντι.] The occurrence of this word immediately after *ἄπωστι* offends the editors. Schneider encloses it in brackets. Ast would read *χρώσαντι*, "*dem der ihn beschmutz.*" I regard it as a sort of familiar phrase, where no particular distinction is intended, "*push or poke*," "*thrust him on one side, or ran up against him, or trod on his toes.*" Casaubon quotes Seneca De Beneficiis, lib. vi. : "*Quid est iniquius homine qui eum odit, a quo in turbā calcatus, aut respersus, aut quo nollet impulsus est.*"

έρανον.] Here the "*club contribution.*" Cf. Arist. Achar. v. 615. Frequently the "*club*," or political society itself. On the nature of these clubs, and their influence as political bodies, the reader

should by all means consult the full discussion, Boeckh. P. E. I. 328., and the Dictionary of Antiquities.

ἀπόλλυσι καὶ τοῦτο.] Casaubon quotes from Seneca, lib. vi.: “Sæpe beneficium manet nec debetur, si secuta est dantem pœnitentia: si miserum se dixit, quod dedisset: si cum daret suspiravit, vultum obduravit, perdere se credit non donare.” He also refers to the Book of Ecclesiasticus, cap. xxix. The last verse is appropriate: “These things are grievous to a man of understanding, the upbraiding of house room, and reproaching of the lender.” Cf. also, verse 4.

ἀναμεῖναι κ. τ. λ.] The reading, as may be supposed, is considered by the editors as very objectionable, and numberless alterations have been suggested. None, however, are sufficiently certain to be admitted into the text. As it is we must supply δεινός ἔστι from what precedes: “*a se impetrare non potest ut quempiam diu expectet*,” or “*he will not stand (ἀναμεῖναι) waiting for any one a long time.*”

ρῆσιν.] See what has been said in the last chapter concerning ρήσεις. That such a refusal was considered an act of ill-breeding, or a mark of ignorance, may be gathered from the well-known words of Cicero, Tusc. Quæst. I. 2.: “Themistocles cum in epulis lyram recusasset, habitus est indoctior.”

μὴ ἐπεύχεσθαι.] “Græci ejusmodi homines proprio nomine ἀγερόπτους dixerunt. Hesychius ἀγέροπτος ὁ σπανίως εὐχόμενος.” — Cas. I do not see the word in L. and S.

CHAPTER XXI.

Περὶ μεμψιμοιτίας.] “Die Unzufriedenheit,” “Das Missvergnügen,” “L’Esprit chagrin,” “Petulance,” “Querulousness” (L. and S.), “Grumbling.” The etymology, in this case, points out clearly enough the most prominent notion conveyed by the word. Μεμψιμοιτος ὁ μεμφόμενος τὸ ἀγαθον. — Hesychius. It implies a perpetual repining and complaining at one’s “luck.” “Die Deutsche Sprache für diese Abstufung hat kein mir bekanntes Wort,” says Hottinger. Unfortunately the national temper and

practice supply the English translator with an excellent equivalent in the word which I have chosen. "The Grumbler" appears to me just the counterpart of the *μεμψιμοιρος*. Externally he presents many features in common with the *αιθαδης*, though Hottinger does not hint at any connection between them. There is the same rudeness of manner, the same mistrustful habit of mind, the same perpetual reference to self in both. But the *αιθαδης* is more of an egoist ; the *μεμψιμοιρος* more what we mean by a selfish man. The first, relying on his own strength, his own judgment, and his own capabilities, values all so highly, or persuades himself so, that he scorns those of other men, and isolates himself in this scorn. The second, on the contrary, has a soul engrossed with self, yet does not feel the confidence or the self-satisfaction of the other. Nothing is good enough for him, and consequently he finds fault with every blessing and benefit which he possesses. He exactly reverses the maxim, "there is some soul of goodness in things evil," and discovers something evil in every good. He sucks poison, instead of honey, from every flower. Nor must we confuse him with the simply discontented man. Upon this particular point the remarks of Hottinger are so apposite that I shall make no apology for adopting them : "Discontent (Unzufriedenheit) shows itself in restless wishes and struggles to better its condition ; Grumbling (das Missvergnügen) in ceaseless lamentations over its destiny. The discontented man is never satisfied with the good which he possesses ; the Grumbler never thinks anything good at all. Both are unhappy, the one from a false notion of the good, the other from an imaginary want of it. If the one seeks the satisfaction of unlimited desires, the other pursues, in vain, a rest which his own unhappy temper scares away,—a temper owing to which in all good he only discerns what is bad, and sucks poison from everything."

Casaubon classifies the character as one of "Injustitia and illiberalitas," and says that it is usually found "in calamitosis, pauperibusque, vel paupertatem simulantibus et senibus." He evidently intends, therefore, to connect it with *ἀνελευθερία*, &c. But I agree with Hottinger that this is erroneous. *Μεμψιμοιρία* and its cognate habits are far more frequently found among the wealthy and pampered classes, whose every wish has been satisfied, and whose only want is to feel a real want. The Ennuyé is more querulous, more fond of complaining about his fate than the labourer or the artizan. There are hypochondriacs who pass their lives in finding out occasions of lamentation, and to whom a new

misery is a Godsend. With such men their personal health is the great source of available grievances; their greatest glory is to be a “sufferer;” were you to congratulate them upon their robust appearance, they would cut your acquaintance. And herein lies a great distinction between this failing and *ανθαδεία*; the one despises sympathy, and morosely rejects it; the other lives upon it, is always setting traps for it, nay, makes its absence or refusal a favourite source of complaint.

It is unnecessary to point out the ludicrous features of *μεμψιμορία*; they are open to every one's apprehension, and have frequently formed the material of the Comic Drama. The immortal “malade imaginaire” of Moliere will at once occur to the reader's recollection, and our own stage is not wanting in similar examples.

δεδομένη.] This is the only reading for which there is any MS. authority. It is unsatisfactory enough, and can only mean, “censure unjustly, or unfitly assigned.” I, however, allow it to retain possession of the text though only supported by Fischer, who renders it, “*querela inepta et temeraria, quæ fit atque editur coram aliis*,” the latter part of which I do not exactly understand. Were any change permitted I would read *διδομένων*, “things offered for acceptance,” in that general sense of *τὸ διδόμενον*, “anything that falls to one's lot.” Compare Herodotus, viii. 114.: *τὸ διδόμενον ἐξ ἐκείνου δέχεσθαι*; on which passage Baehr has, “*Redit locutio apud Platon. Gorg. § 118. : τὸ παρὸν εὗ ποτειν, καὶ τοῦτο δέχεσθαι τὸ διδόμενον παρὰ σοῦ, quæ Heindorfius reddit, ‘res præsentes et quodcunque fuerit oblatum, lucro apponere, inque rem suam convertere,’ proverbi colorem ista habere subjiciens.*” I subjoin the readings of others. Περὶ τῶν προσηκῶς δεδομένων.—Pal. MSS. Περὶ τῶν προσηνῶς δεδομένων.—Schneider. Ἐπιτίμησις παρὰ τὸ προσῆκον δεομένων, sc. “qui sollicitent des choses qui ne sont point justes.”—Coray. Παρὰ τὸ προσῆκον τῶν διδομένων.—Ast.

μερίδα.] Casaubon quotes Plutarch, Agesil. p. 605.: *ἴθυσεν εὐαγγέλια, καὶ διέπεμπε μερίδας τοῖς φίλοις ἀπὸ τῶν τεθυμένων.* And Aristoph. Acharn. v. 1048.:

*ἔπεμψέ τις σοι νυμφίδιος ταυτὶ κρέα
ἐκ τῶν γάμων.*

εἰ ἀπὸ ψυχῆς.] The MSS. here unmeaningly introduce an *οὐκ*, which in the next line, where it is really required by the sense,

they as generally omit. I have no doubt but that the negative has accidentally slipped from one of the speeches into the other. I therefore prefer leaving it out to adopting the reading of the other editors, *οὐ* or *καί*.

οὐχ ὑεῖ.] Here the negative is necessary, as Hottinger and Ast correctly urge. I shall not trouble the reader with their long and elaborate notes. The meaning is clear, The "Grumbler" does not complain of want of rain simply,—this every one does; but when it *has* come, and all others are rejoicing, he finds fault that it *has not* come before. Cas., says Ast, would seem, by his explanation, to have read *οὐχ ὑεῖ*, "*non modo si non pluat, sed etiam si serius.*" I find that originally I had attempted to explain the passage upon the principle of *οὐχ ὅτι*, or *non modo*, for *οὐκ ὅτι οὐ*, or *non modo non*, when followed by a second negative. In this case *ὑστερον* must be considered to contain such a negative: "*too late = not at the proper time.*" I do not see that any other commentator has thought of this, and therefore I hesitate respecting its worth as an explanation. *Judicet lector.*

[*τὶ καὶ.*] So read the MSS., except the Pal., which omits both words, in which it is followed by Schneider, Ast, &c. The *καὶ* certainly seems "*otiosum*," and I have therefore inclosed the two in brackets. Coray's conjecture, *τύχη*, though too pleonastic for Theophrastus, has found an entrance into many texts.

οὐδέποτε.] This is the reading of all MSS. Hottinger changes it to *οὐδεπάποτε*, principally upon the ground of an opinion once maintained that *οὐδέποτε*, in the Attic usage, could only stand with a future. See Brunck and Wolf on Demosthenes, Lept. p. 313. Ast also accepts the alteration. It is true that *οὐδεπάποτε*, in Attic writers, is more generally connected with a past tense; yet *οὐδέποτε*, it is now admitted, may also so stand, as indeed why should it not? Homer's frequent use of it in this collocation shows that there is no *à priori* objection, at any rate. See Xenoph. Anabasis, II. 6. 13. : *καὶ γὰρ οὖν φιλίᾳ μὲν καὶ εὐνοίᾳ ἐπομένοντος οὐδεποτ' εἶχεν.* L. and S. compare *nunquam*, referring to Priscian.

ἄξιον.] See the note on this word, Cap. IV. Περὶ Ἀδολεσχίας: ὃς ἄξιοι γεγόνασιν οἱ πυρὸι ἐν τῷ ἀγορᾷ.

καὶ πολλὰ δεηθεῖς.] Cas. would read *ἄτε πολλὰ δεηθεῖς*, "*ut-pote exorato multis precibus venditore.*" But no change is re-

quired. The reading of the text is exactly suitable. It expresses that, even though the cheapness of the bargain was the result of his own urgent entreaties, the *μεμψίμοιρος* looks upon it with distrust. He wearies the seller with importunities to lower his price, and when the man does so, he attributes the fact to some imperfection in the article.

τῆς οὐσίας κ. τ. λ.] Cas. aptly quotes Terence, *Heautontim.* iv. 1. 15. :

“ CH. *Scio quid feceris;*
Sustulisti [puellam]. SY. Si sic est factum, ergo heru' damno
auctus est.”

δίκην.] A conjecture of Cas. for *νίκην*, which has been subsequently confirmed by MS. authority. The phrase is common enough. See Aristoph. *Eq.* v. 93. :

πλούτοῦσι, διαπράττουσι, νικῶσιν δίκαιοι.

Vespæ, v. 581., and elsewhere.

τῶν δικαίων.] “ *Pleas*,” “ *points that might justly have been urged*.” Compare Thucydides, III. 54.: *παρεχόμενοι δὲ δύως ἡ* *ἔχομεν δίκαια πρός τε τὰ Θηβαίων διάφορα*, where Dr. Arnold translates, “ *Our claims of justice against the animosity of the Thebans*.”

ἔστω.] The MSS. have *ἔστι*,—a proof of their inaccuracy. Cas. reads *ἔστω* fr. Cod. Palat., and compares Terent. *Adelph.* v. 3. 56. :

“ *Hodie modo hilarem te face.*”

CHAPTER XXII.

Περὶ Ἀπιστίας.] “ *Diffidentia*,” “ *Das Misstrauen*,” “ *Suspicion*,” “ *Mistrust*,” “ *Distrust*.” The link which unites this Character to the foregoing is to be found, I believe, in that apprehension of evil from all around it by which Distrust is ever distinguished. Such an apprehension arises from an inordinate self-love; and Self-love was, as we have seen, the root of *αὐθαδεία* and *μεμψί-*

μοιρα. In the first of these two, Self-love was combined with Pride; in the second with Discontent, and a secret distrust, or dislike, of other men; but in the present case Theophrastus appears to have associated it with Timidity, and Avarice, which is perhaps in all cases the offspring of Timidity. It is true that Distrust most frequently and prominently exhibits itself in matters of a pecuniary kind, and in the relations of life which are concerned with the distribution of property. And accordingly, at first sight, the *ἀπιστος* of Theophrastus appears to be so closely connected with his delineations of Niggardliness and Avarice, that they are often confounded by commentators, if indeed they have not been confounded to a certain extent by himself. But, in reality, the range of Distrust is as wide as that of Self-interest: originating in Selfishness and Timidity, it displays itself wherever weak men imagine they have cause for apprehension, — and from the force of habit this soon comes to be on almost every occasion of life. This mixture of weakness and selfishness is the root of the *ἀπιστα* here portrayed by Theophrastus, and through it we may trace the connection between the present Character and those which precede and follow. Nor is a clear perception of the fact unimportant. For there is another species of Distrust or Suspicion which, in many features, externally resembles that of which we speak, yet, in its own nature, and in our moral estimate of it, is materially different. There is the suspicion of wicked, as well as that of weak men; a distrust which arises from disbelief in virtue, as well as one produced by the apprehension of evil. The bad man, estimating others by himself, can only refer their actions to the principles which influence his own. He dreads from his neighbours that force or fraud which he is conscious of meditating against them himself. As every action of his life is founded upon self-interest in some shape or other, he is ever on the watch to detect the same motive latent in the conduct of his friends. And so with him their virtues are but vices in a borrowed garb: Piety is Hypocrisy; Benevolence a refined Policy; Modesty mere Vanity in disguise.

Such a Suspicion (Argwohn) Hottinger rightly separates from Mistrust (Misstrauen); and rightly, too, does he argue that the former could find no place in the Gallery of Theophrastus, inasmuch as it is purely and unmitigatedly odious, without a redeeming feature, or comic aspect of any kind. On the other hand, the Mistrust of Selfishness and Fear is ever presenting itself in a ridiculous light before the eyes of the world. What can be more

absurd than its groundless apprehensions, its paltry precautions, its useless expedients, its well-deserved rebuffs, its inconsistencies, and the trouble, failures, and misfortunes, which it imposes upon itself? The one servant sent after the other is an admirable illustration. Unhappy man! does he never ask himself “Quis custodiet ipsos, Custodes?” The exhibition of the master giving up the place of honour, and following at his footboy's heels, is also exceedingly ludicrous, and, as Hottinger remarks, in Theophrastus' best manner.

ἀπιστίας.] “Huic contrarium vitium est quam Græci ‘εὐηθεῖαν’ vocant, Latini ‘credulitatem’ (Anglice ‘simplicity,’ in its bad sense, *i. e.* that of simpletons), quæ sœpe in fatuitatem vertit. In medio autem horum extermorum virtus est quædam ἀνώνυμος, prudentiæ velut ἀπορρόφαται, per quam et fidem iis habemus qui merentur, et eorum contra fidem suspectam habemus qui erga alios reperti sunt infideles.”—*Cas.*

πενσόμενον.] I have not inserted the article before this word, as it is by no means required, and only occurs in the later MSS. At the same time I cannot concur with Ast's doctrine that such an usage is *impossible*. It might define and point out more especially the person who was to make such inquiry, and mean, “*who would be, or who should be the man to inquire*,” *i. e.* “*who was meant to inquire*.” Such usages as ὁ λωφῆσων γὰρ οὐ πέφυκε πω (Æsch. P. V. v. 27.), seem somewhat similar, “*The man who is to set you free*.” Cf. Soph. Antig. v. 261.: *οὐδὲ ὁ κωλύσων παρῆν*. Still, with ἔτερον παῖδα, the sentence, it must be admitted, would be very awkward, and could only be rendered, “*to send, in the person of another servant, one who should inquire*.”

καὶ στάδιον.] The MSS. have *καὶ* before these words. Most editors, and more particularly Ast and Hottinger, urge good reasons for omitting it, or reading φέρειν, one of which courses is desirable. Αἴρος φέρων is, as Ast translates, “*licet ipse ferat*.” I cannot, however, assent to the learned editor's further explanation, “*quasi sibimet ipse diffidat*”; or to Nast's similar remark, that this is meant to show the highest pitch of distrust, *i. e.* when a man distrusts himself. Such a notion appears to me little less than nonsense, if it be supposed to imply anything more than suspecting his own ability to keep safe what he has got. An habitual apprehension of fraud or accident so works upon the

mind of the *ἄπιστος*, that he is perpetually trying to satisfy his own doubts, and consequently stops at every milestone to count his money, and see that he has not lost anything by thieves or other means. The Vatic. MS. inserts *καθίζων*, which, I am surprised to see, has been generally accepted. Ast is quite right in describing it as a stupid attempt at improvement. It does not at all follow that the man sits down; the idea adds nothing to our conception of the character, and Theophrastus himself only paints such traits as do.

πόσον ἔστι.] Though this is found in all MSS. except the Vatic. Schneider expels it from the text, and so would Hottinger. I follow Ast in retaining it, and believe it to be quite in accordance with the ordinary Greek way of speaking: *οἶδα σε*, *οἶδεν εἰ*, and the like. Singularly enough we find the idiom in Shakspeare, where it can hardly be considered a Græcism:

“Conceal me, what I am.”

Twelfth Night, Act. I. sc. II.

“I see you, what you are.”

Ibid. Act I. sc. v.

Ast says: “Memoriæ suæ diffidens, simulque timens, ne quid amiserit, vel minus factum sit, quovis stadio emenso, denuo eam numerat ut cognoscat, num adhuc tantum sit. Brevis hæc adjectio dici non potest, quam mimicè hominis diffidentiam exprimat.”

καὶ τοὺς ὅρους.] This sentence is generally found in the character of the *μικρόλογος*. Ast considers it more appropriate here. The *ὅροι* were the Latin “termini,” posts of stone or timber buried in the ground, for the purpose of marking out the limits of the respective estates. Cf. Ovid, *Fasti*:

“Termine sive lapis, sive es defossus in agro.”

τοιλιούχιον.] This is the word which the MSS. give. There is no trace of it elsewhere, and consequently several substitutions have been proposed. The reader may make his choice from those given below. In the meantime I have not expelled *τοιλιούχιον* from the text, as I do not consider it certain that every household and domestic word in the Greek language has necessarily come down to us. The original roots are plainly *κοῖλος* and *ἴχω*, and the word must mean “*hollow cupboard*,” or a “*piece of furniture*

for containing hollow vessels,” i. e. cups, &c. Casaubon conjectures *κυνούχιον*, “*vas instar magni marsupii servandis vestibus*;” and *κυνούχος* is found Xenoph. de Venat. II. 9., in the sense of *a dog-skin sack*. But the word also signifies a *slip* or *leash for holding dogs*. *Κυλικούχιον*, “*scrinium calicibus asservandis factum*.” — Syllburg and Bloch. *Κολικούχιον*, “*capsa penaria a κόλλαξ*.” — Lycius. *Κολιούχιον*, “*α κολία genere quodam bellariorum ex melle*.” — *Rauh*. *Κυλικεῖον*, “*a sideboard*.” — Ast. The last reading has the advantage of being supported by Athenaeus, xi. 423. and 534. A friend suggests rather *κοιλία* and *ἔχω*; so that *κοιλιούχιαν* *might* mean “*the tripe-cupboard*,” which would, I dare say, be particularly attractive to the nasty taste of our friend’s *πατιδες* and *παιδίσκαι*. Hottinger has cited a very apposite illustration from Lucian, Somnium, § 29. : ‘*Ἄλλ’ οὐδὲ τὰ ἔκπωματα ἐν ἀσφαλεῖ μοι ἀπόκειται, τοσαῦτα ὄντα· δέδια γοῦν, μή τις ὑπορίξας τὸν τοῖχον ὑφέληται αὐτά· πολλοὶ φθονοῦσι καὶ ἐπιθυουλεύουσι μοι, καὶ μάλιστα ὁ γείτων Μίκυλλος.*

σεσήμανται.] The length to which the Athenian housekeepers proceeded in the matter of sealing up their property may be gathered from that curious passage in the Thesmophoriazusæ, where the women complain so bitterly that Euripides has put their husbands up to all the tricks formerly practised upon the keys, and that now they can steal nothing. It is, perhaps, worth while to transcribe the lines, as the play itself is so deservedly neglected:

οὐδὲ ταῦτ’ ἔτι
ἔξεστιν· οἱ γὰρ ἀνδρες ἥδη κλειδά
αὐτοὶ φοροῦσι κρυπτὰ κακοηθέστατα
Λακωνικ’ ἄττα, τρεῖς ἔχοντα γομφίους.
προτοῦ μὲν οὖν ἦν ἀλλ’ ὑποῖξαι τὴν θύραν,
ποιησαμέναισι δακτύλιον τριωβόλου·
νῦν δ’ οὐτος αὐτοὺς ὡκότριψ Εὐριπίδης
ἔδιδαξε θριπήδεστ’ ἔχειν σφραγίδια
ἔξαφαμένους.

Thesmoph. v. 393.

It appears from this that imitation signet rings might be procured for three obols apiece, so that these rings were no longer considered efficacious for purposes of security. Instead of them the more cunning employed worm-eaten pieces of wood, which acted, I suppose, like the “tallies” now given at dye-houses; no other piece of wood having exactly the same marks. In after times the term *θριπήδεστα* was used to signify rings manufactured to imitate

such pieces of wood. Diogenes Laertius mentions (1. 57.) a law of Solon which forbade a jeweller to keep a copy of any signet ring which he had executed. The reader is referred for further information to Bekker's Charicles, p. 163. E. T. But I do not see, either there, or in the Dictionary of Antiquities, any mention of the *θριπήδεστα*, for which reason the reader will, perhaps, excuse this long note, even though it be somewhat *πάρεργον*.

γυμνός.] It is now universally understood that this word does not of necessity denote perfect nudity. A few passages may be desirable to impress the fact upon junior students.

ἐν τοῖς χιτωνίοισι τοῖς Ἀμοργίνοις
γυμναὶ παρίσιμεν. *Lysist.* v. 150.

Again, Demosth. in Midiam, p. 583. speaks of being *γυμνὸς ἐν χιτωνίσκῳ*. To this we may add the well-known passage of Hesiod: *γυμνὸν σπείρειν, γυμνὸν δὲ βωτεῖν* (Op. et Dies, v. 391.), imitated by Virgil, "Nudus ara, sere nudus" The word, therefore, means, without the *ἱμάτιον*, i. e. clad only in a *χιτών*. See Aristoph. Nubes:

Σωκ. κατάθον θοιμάτιον.
Στρεψ. ήδίκηκά τι;
Σωκ. οὐκ ἀλλὰ γυμνοὺς εἰσίενται νομίζεται.
v. 485. and cf. v. 937.

Compare Xenoph. Anab. I, 10. 3.

The word is of some interest with respect to the controversy concerning the *γύμνωσις τῶν παρθένων* in gymnastic exercises at Sparta. The passages quoted above, and the accounts which we possess of the Dorian dress for women, favour the supposition that exceedingly light clothing is meant. The Spartan virgins wore only a short *χιτών* without arms, and fastened over the shoulders by an agraffe. Cf. Eurip. Hec.:

λέχη φίλια μονόπεπλος
λιποῦσα, Δωρὶς ὡς κόρα. v. 921.

On the other hand, Bekker (Charicles, Excursus, v.) seems to infer an actual *γύμνωσις* fr. Plutarch, Lycurg. 15.; Plato de Leg. VI. 771., XI. 925.; and Theocritus, xviii. 22.; Athenæus, xiii. 566. He also considers it certain from

" *Inter luctantes, nuda puella, viros.*"

PROP. iii. 14.

though this, at any rate, does not appear to me conclusive. See Virgil, as above, and Livy, "nudi sub jugum missi," i. e. "in their tunics, without a toga."

τοὺς τόκους.] Hottinger and others strike out these words as open to a very obvious objection. The ἀπιστος lends a sum of money in the presence of witnesses; but surely he never could induce them to accompany him upon every occasion when he goes to receive his interest. They might have added that this would be at least the 20th of every month. But Ast replies: "ad rem non pertinet definire, iidem sint testes quibus antea usus fuerit, cum pecuniam foenori daret, an alii." They may have been separate persons, but it is not easy to see the object in taking them. At any rate, commercial transactions must have been at a very low ebb, and all equivalents to stamp receipts unknown. Or perhaps the ἀπιστος takes witnesses to *prove a refusal* of his money, in case the debtor refuse it; a not very necessary precaution, one may presume, otherwise it would not be characteristic of the ἀπιστος. See Bremi on Demosth. *adversus Onetorem*, § 19.: "εἰ τινες εἴεν μάρτυρες κ.τ.λ. Nihil enim rerum nummariarum sine testibus agebatur. Omni tempore Græca fides erat suspecta. Πρὸς Φορμ. p. 915. § 30.: ἵστε γὰρ δῆπον πάντες, ὅτι δανείζονται μετ' δλιγων μαρτύρων, ὅταν δὲ ἀποδιδῶσι, πολλοὺς παρίστανται μάρτυρας ἵν' ἐπιείκεις δοκῶσιν εἶναι περὶ συμβολαῖα." Perhaps Theophrastus meant something of this sort, but the text has been corrupted.

οὐ ἀν ἦ.] The MSS. have *ὅταν ἦ ἐγγυητὴς τοῦ κναφέως*. The emendation is Ast's, and a most successful one. I will quote his own words. Previous editors had conjectured, ἀλλ' *ὅτῳ ἦ* (Needham), *ῷ τ' ἀν ἦ* (Pauw), ἀλλ' *ῷ γε ἀν* (Coray). "Miror viros doctissimos latere potuisse non dativum sed genitivum requiri; dativus enim eum significat, *cui* alter sponzionem interponit; is vero, *pro quo* fidem ille interponit genitivo casu exhibetur. Sensus igitur et sermonis ratio poscunt *οὐ ἀν ἦ* ἀξιος *ἐγγυήτης, quemcunque idoneus sponsor prestat*. Ex *οὐ ἀν* facile *ὅταν* nasci potuit, frequenter enim *ν* et *τ* inter se permutata reperiuntur. Vide Schæfer ad Apoll. Rhod. T. II. p. 317." *Τοῦ κναφέως* is, of course, a most palpable gloss.

μάλιστα μὲν μὴ δοῦναι.] This clause almost necessarily demands a second, commencing with *εἰ δὲ μή*. The MSS. of earlier date contain nothing of the sort, and the ingenuity of the reader must

be taxed to supply the lacuna from the unintelligible addition in the Pal. MS. I will not here enter upon the pages of proposed emendations, and the arguments pro and con which I have perused, but content myself with recording Casaubon's third and best conjecture : *εἰ δὲ μὴ στήσας δῶναι*. Schneider has also suggested *μόνον οὐ πυρώσας* for *μόνον ἐπυρώσας*, sc. “ *tantum non obrussam exigens*,” — referring to the trial, or assay, by fire,— which, if it be worth while to make any change in such a text, deserves approbation.

ἀκολοθοῦντα.] “ *Articulus τόν à libris omnibus malè si quid video abest, licet jam Casaubonus eum interponi jusserit.*” — *Ast*, who accordingly prints the *τόν* in his text. “ *Pace tantorum virorum*,” I cannot see the necessity for their alteration : on the contrary, I prefer the reading without the article. ‘*Ακολοθοῦντα* sine articulo means, “ *he bids his footboy, when he is following behind (as is usual),*” &c. &c. Cas. aptly quotes Plautus :

“ *I tu præ, virgo: non queo, quod pone me est, servare.*”

Curcul. IV. 2. 1.

And

“ *I puere præ; ne quisquam pertundat crumenam, cautio est.*”

Pseud. I. 2. 37.

πόσον.] From the hints given by Cas. I had translated this passage : “ *And to those who have got anything from him, and told him to make out a bill of it, it is his wont to say, Pay the money down, for I have no leisure to send after it.*” I am pleased to see that *Ast* adopts exactly the same view. His translation is : “ *Denen, die etwas von ihm nehmen, und zu ihm sagen: mache mir die Rechnung darüber, erwiedert er: erlegt das Geld: denn ich habe keine Zeit, darnach zu schicken.*” *Πόσον* is in this case the imperative of *ποσέω*. *Vide Περὶ Ἀλαζονείας.* Others make it the genitive of *πόσος*, sc. *quanti*. For *κατάθον* we should rather have expected *κατάθετον*, which, as Cas. says, is equivalent to *αὐτόθετον* *κατάβαλλε*, i. e. “ *Pay the money on the spot.*” But *κατάθον* may be the same thing ; or can it be, “ *make some deposit (equal in value to the article)?*” Hottinger takes a different view. “ *Lass es nur liegen ! Ich habe nicht Zeit hin und her zu schicken.*” Coray has, “ *Laissez-le ; car je n'ai point de loisir d'envoyer chercher mon argent.*” It is right to mention that the introduction of *εἰπεῖν*, which alone renders the passage intelligible, is purely conjectural.

μηδὲν πραγματεύοντο.] This is the additamentum of the Pal. MS. It is, in itself, hardly worth commenting upon. As Schneider's edition is most generally circulated in this country, I give the reading which he has concocted by mixing these words up with the genuine text. Καὶ λέγοντοι Πόσον; κατάθον· οὐ γὰρ σχολάζω πέμπειν, (λέγειν) μηδὲν πραγματεύοντο· ἐγὼ γὰρ ἀν σὺ (μὴ) σχολάσῃς, συνακολούθησον. In this way, of course, it would be possible to manufacture anything. He completely inverts our interpretation of *κατάθον*: “*est emptoris qui otium negat sibi esse eo ipso die, ut servum cum nummis mittat*; sc. ‘*Quanti—depositam tecum serva rem.*’”

CHAPTER XXIII.

Περὶ Κακολογίας.] “*Maledicentia*,” “*Die Schmähſucht*,” “*Scandal*,” “*Detraction*.” This Character is a very odious one; it takes us quite to the limit which should bound such delineations as those of Theophrastus. In other words, we have here Vice rather than Weakness, yet a Vice which renders itself ridiculous, and acts in a paltry sphere. Accordingly, it is no unfit subject for the pencil of the moral artist; by rendering it contemptible we also render it innoxious, and the contemplation of its mean and unsuccessful efforts at development can only result in contempt. It may be questioned whether we have any right to classify “*Detraction*” with the failings discussed in the last chapters. What features does it present in common with them? or does it present any such features at all? If this question is to be answered in the affirmative we must be content to go back a little, and follow out a somewhat subtle thread of connection. Detraction is undoubtedly the offspring of Envy: it is directed towards those who possess advantages of which we are ourselves devoid. But these advantages must generally be of such a sort as we might ourselves possess, or think ourselves entitled to possess. The vice of Detraction does not find place between the two extremes of society, or does not fasten upon excellence altogether alien from its own sphere. The Detractor attacks those who succeed where he fails; who enjoy what he might have enjoyed and cannot, or what having enjoyed, he has lost. Detraction does not take place between the peasant and the peer; but between the unsuccessful professional man and

his more fortunate rival; between the superannuated Belle and the rising Beauty; in short, it originates in the state of mind produced by witnessing others in possession of what we think ourselves injured by not receiving. Hence all natural and personal defects engender a spirit of detraction towards those who are free from them. "Deformes et eunuchi, et spurii invidi sunt," says Bacon; and, as Hottinger well remarks, Homer exhibits a true knowledge of human nature when he makes the ungainly, hideous Thersites direct his malice against the bravest and most beautiful of the Greeks. If this be a true account of Detraction, I think we may clearly see how it is connected with that selfishness and egotistic absorption in personal feeling which is the root of the preceding peculiarities. In the proud man this shows itself by a silent, self-conscious superiority; in the vain man by a thrusting forward of self, and all that belongs to self, on every possible occasion; in the morose man by a sort of porcupine retiring into self; in the grumbler by an over estimate of self-merit, and consequent under-estimate of all that he enjoys; in the distrustful man by an over watchfulness on the part of self; in the Detractor by an attempt to elevate self by bringing down all to his own level. The object of Slander may be considered similar, but upon this point Hottinger takes a distinction which is, I think, legitimate. Both, he says, aim at the same object,—to deteriorate, or do away with the credit and reputation of others,—but they pursue different courses. Slander goes straight to the mark; it is reckless of truth or probability; its weapons are false accusations and lies. Detraction is more cautious: it seeks at any rate for the appearance of truth; it speaks of others what it believes, but to obtain such belief it practises the grossest self-deception; it puts a bad interpretation upon everything, it takes the worst possible view of every case. Detraction, so far from being co-existent with virtuous conduct, is generally found in connection with those very faults or vices which it affects to discover in others. And hence arises the ridiculous aspect of the Character. The language of the Detractor at once awakens our suspicion. We remember the old adage, "Set a thief to catch a thief." Accusations from an old maid, as Hottinger has it, when pointed at some blooming Beauty, recoil upon herself. The charge of rouging and wearing false ringlets directs our eyes to the cheeks and hair of her who makes it. The English reader will think at once of the School for Scandal—of Mrs. Candour and her amiable circle. Nothing else

is wanting to point out the fact that Detraction, though hateful, may still be ludicrous.

“ *Quis tulerit Gracchos de seditione querentes?*
Clodius accuset moechos, Catilina Cethegum.”

But such accusations harm the accusers rather than the accused : and it is sport to see the engineer “ hoist with his own petard.” It cannot but awaken a smile to find the Detractor striving hard to depreciate others, and effecting nothing but the depreciation of himself.

ἀγών τῆς ψυχῆς.] The words *τῆς ψυχῆς* appear so unnecessary that Cas. conjectured *ἀγωγὴ τῆς ψυχῆς*, or *ἀγωνολογία* from Galen (De Sect. T. I. p. 12.), and Hottinger *ἀγωγόν*, from Plato, Polit. VII. 523. But the first seems far-fetched, and in the latter case *ἀγωγόν* would be a participle, not a noun,—*ducens* not *ductio*. Ast therefore encloses *τῆς ψυχῆς* in brackets, and then translates “ *contentio, sc. studium de aliis malè loquendi.*” If *ἀγών* may be interpreted *studium*, it must of course be *τῆς ψυχῆς* : I have not therefore removed the words, which, though pleonastic, are not necessarily absurd.

τι ἔστιν ;] So read all MSS. except the Vatic. Ast, however, and the others edit *τις ἔστι* ; from Casaubon’s conjecture. But we have already had occasion to notice the use of the neuter applied to persons in this way ; and our own idiom coincides. We ask *what* such a man is ? See Bremi ad Demosth. Phil. I. 8. : “ *πάντα ταῦτα. De hominibus intellige de quibus Graeci, pariter ut nos Germani passim utuntur genere neutro. Similiter Xenoph. Cœcon. vi. 13.*” So again, in the *Oratio de Chersoneso*, we have : *ἥξει πάντα τὰ νῦν συμβεβιασμένα καὶ καταφεύξεται πρὸς ὑμᾶς.* See also Schæfer’s note on *Electra*, 1366., and *Matthiæ*, § 439. Even Xenophon employs the idiom : *σῖτον μελίνης τοῦτο γὰρ ἦν ἐν τῷ χώρᾳ πλεῖστον.*—*Xen. Anab.* I. 5. 10.

ἀρξασθαι.] The reading is Ast’s, who has adhered to the MSS. despite of the alterations of the Pal. MS. I give his remarks upon the omission of the connecting word, which, though he does not mention it, may have some weight with respect to the reading *κατάθου εἰπεῖν*, in the last Ch. q. v. “ *Illud nempe, scilicet, et quæ alia sunt id genus, veteres scriptores omittunt (vide not. ad Plat. Polit. pp. 409. 492., &c. &c.); itidem λέγων non apponunt,*

si prægressi verbi notione jam continetur—ut hoc loco verbi
ἀρξασθαι, quod est *incipere explicare, originem recensere.*”

ἐπειτα δέ.] All the MSS. read ἐπειδὴ δέ. This being unintelligible, two remedies are open to us; either to expunge δέ, or to change ἐπειδὴ into ἐπειτα, a change which, considering the way in which the MSS. confuse such words, is very trifling. In the first case the assertion is, “ *This fellow's father was originally a slave; then, after he obtained citizenship, he served in the army, and took the name of Sosistratus,*”—a course which was regular enough. The other assertion is, “ *This fellow's father was originally a slave; he then went out upon foreign service and assumed the name of Sosistratus* (a free man's name to which he had no right), *and subsequently managed to get himself upon the roll of citizens.*” The latter interpretation is, I think, clearly more suitable to the character of the κακόλογος, and is supported by two of the passages quoted by Ast. First, Aristoph. Ranæ, v. 705.:

καὶ γὰρ αἰσχρόν ἔστι, τοὺς μὲν ναυμαχήσαντας μίαν
καὶ Πλαταιᾶς εὐθὺς εἶναι, κάντὶ δούλων δεσπότας.

And, secondly, Lucian, Tim. § 22. : ἀντὶ τοῦ τέως Πυρρίου ἡ Δρύμωνος ἡ Τιβίου, Μεγακλῆς ἡ Μεγάβυζος ἡ Πρώταρχος μετωνομασθείς. It seems also that Xenoph. de Vectigal. iv. 14. actually mentions Sosias, a Thracian.

εὐγένης Θράττα.] These words, Ast observes, must be ironical, as the Thracian women were looked upon with great contempt. In fact, “ *fex meretricularum ferè ex iis constabat.*” Τὰς τοιαύτας implies, “ *ejusmodi scorta in patriâ suâ nobilia se esse dicunt.*” The words which follow in brackets are from the Pal. MS., and are of the same character as its other additamenta. Κρινοκόρακα seems a Courtezan's name, being a barbarous or Thracian corruption of κρίνον, “ *a lily,*” and κόρα. ἡ ψυχή, “ *the darling.*” See Juvenal, vi. 194.:

“ *quoties intervenit illud
Ζωὴ καὶ ψυχή.*”

καὶ κακῶς.] I shall not trouble the reader with all the improvements proposed for this corrupt reading of a spurious passage. Ast is probably as near the truth as any one when he supposes that κακῶς, as is frequently the case, has been substituted for καλῶς, and in consequence transposed. He places it before οἶδα,

and translates, “*Equidem hæc probè scio de quibus imponere mihi vis*,” i. e. probe scio ita rem se habere ut dixi, sc. hominem esse malum. Most other editors alter into *τὰς τοιαύτας*, sc. *scorta*; but even if *scorta* be meant, *τὰ τοιαύτα* may stand upon the principle just above. Cf. note on *τί ἔστι*;

The additamentum of the Pal. MS., which follows, is so exceedingly corrupt in text, and disgusting in character, that the reader will thank me for passing it over without further comment.

ἢ δὲ πονηρία.] This is the universal reading of all the MSS., even the Pal. Every editor, however, has adopted the obvious alteration *τὴ δὲ πονηρία*. The reader may of course do so. But I would not positively assert that in rapid and disjointed exclamations a sort of anacolouthon might not be expected, sc. “*But his rascality, there's nothing to equal it!*”

Ποσειδῶνος ἡμέρᾳ] The reading is very doubtful here. The MSS. have simply *τοῦ Ποσειδῶνος ἡμέρᾳ*. Casaubon seems to have inserted *τὴ*: “*Puto intelligi kalendas mensis Poseideonis, Neptuno sacrum diem, laitis epulis et θερμολογίαις solitum celebrari.*” This Ast and Schneider question, upon the grounds that though we hear of the festival *Ποσειδώνια*, we have no right to say that the first of the month of Poseidon was sacred to Neptune, or accompanied by warm lavations. Ast, therefore, considers *ἡμέρᾳ* a mere gloss, and reads *τοῦ Ποσειδεῶνος*, sc. “*during the month Poseidon*,” i. e. part of December and January. The *Ποσειδώνια*, of which we hear, were celebrated in *Ægina* (cf. Müller's *Ægina*), and not in Athens, though it is not impossible that there may have been a festival of the same name in the latter city.

*** εἰπεῖν.*] All the editors supply *κακῶς* or *κακά* from conjecture. But as the expression occurs immediately again such tautology appears insufferable. Besides, simply *κακῶς λέγειν* would, in such a case, be very flat. Is it not more probable that something has been lost which would let us into the precise character of the depreciation? The *ὁ ἀναστάς* refers either to a person about to speak, or, as I think more probable, to some one about to quit the company. But see Cap. VII. *Περὶ Περιεργίας*.

καὶ ἀρχὴν εἰληφότος.] This is the addition of the Pal. MS. Schneider has corrected *καὶ ἀρχὴν εἰληφώς*, which, I suppose, is, “*and if he has got an opportunity*,” which is somewhat unmeaning. Ast considers that *εἰληχότες*, “*etiamsi magistratum obtinuerit*,”

is indisputably the reading. This is certainly the more usual form of expression ; but is *εἰληφότος* altogether incapable of the same interpretation ? The text, however, is not worth emendation. In what follows for *διδασκαλίας*, Coray corrects *κακολογίας* ; for *έρεθισμένος*, Schneider, Coray, and Ast, read *έρεθισμός*, " *pruritus*." Schweighaeuser, *έστερισμένος* : *c'est ainsi que celui qui est privé de la véritable doctrine.*" Hottinger, for *διδασκαλίας*, suggests *δυσκλίας*. The reader may form his own opinion concerning the value of these conjectures.

CHAPTER XXIV.

Περὶ δειλίας.] " *Timiditas*," " *Feigerherzigkeit*," " *Cowardice*," " *Poltroonery*." The feeling which must be regarded as the basis of this and the following character, is undoubtedly such an apprehension of personal suffering as we have already declared to be the root of *ἀπιστία*. It is of course to be traced to that selfishness which is the fruitful source of so many peculiarities, and the great impediment in our way of reaching that happy mean of conduct which is the virtue of social intercourse. The feeling, however, in this and the following case is generally originated by some defect in mental or physical organisation. It is clear, even from the delineation of Theophrastus, that the Coward is, in no respect, master of his own *φαντασία* ; that is to say, of the conceptions which certain images and events suggest to his mind. These conceptions do not follow the ordinary law in such cases. The objects which excite them are the same for the Coward as for other men, but owing to some internal disarrangement the sensation which they produce is very different. In fact, the same psychological phenomenon occurs which we witness in a more restricted shape, and to a more intense degree, in what are called antipathies. The aversion of some persons towards certain of the lower animals is quite disconnected with reason ; it is, in fact, beyond its sphere and power. No intellectual conviction, no experience produces the slightest effect upon it. Something of the same sort takes place with the Coward, but as the emotion is not so intense, so also it is not so invincible. Constitutional timidity may, and can be, overcome by a sense of duty, by a strong exercise of the reasoning powers, by fitting experience and habituation to danger.

“Every motive of shame,” says the English translator, who appears to be a physician, “every prudent familiarising with peril, every physical corroboration should be employed to conquer a defect which, so far as it prevails, renders a man miserable, contemptible, and useless.”

It is plain that Timidity, so far as it is a natural and constitutional defect, is no subject for ridicule or contempt. But Cowardice is both ridiculous and contemptible; for Cowardice implies the exhibition of Timidity upon occasions where it should have no place,—where it might have been avoided or subdued. The soldier who voluntarily subjects himself to danger by his profession, and yet flies at its approach; the Stoic philosopher (as in the case quoted by Hottinger from A. Gellius) who maintains death to be no evil, yet exhibits signs of abject terror when there is some likelihood of dying; these men evince a degree of pusillanimity which justly merits our scorn, and an absurd contradiction between profession and practice which cannot but awaken our laughter. Herein, therefore, lies the ludicrous element of the Character. The Coward is led to seek, by boasting, for that applause which he cannot win by Valour. No man is so sensible as he of the advantages of Courage, and none so anxious to gain a reputation for it. His pretension to merit which is not his, and his professed contempt for that conduct of which he has just been guilty, form a fruitful source of laughter for the Comic Muse. Captain Bobadil vaunts of his slaughtering a whole regiment in successive single combat, when he dares not fight a duel. “A plague on all cowards!” says Falstaff, immediately after he has run away. The Coward is, in short, in the position of the Ass in the Lion’s skin. He is not merely ridiculous at the moment of detection, but, as Hottinger says, when he gets among the tame animals again he will brag of his exploits in a manner truly amusing. Hence, Thraso, Purgopolynices, and Bardolph, are always successful on the stage. Honest Gower’s description of the latter best illustrates my meaning: “Why, ‘tis a fool, a gull, a rogue, that now and then goes to the wars to grace himself at his return into London under the form of a soldier. And such fellows are perfect in great commanders’ names; they will learn you by rote what services were done; and this they con perfectly in the phrase of war, which they trick up with new-tuned oaths. And what a beard of the general’s cut, and a horrid suit of the camp, will do among foaming bottles and ale-washed wits, is wonderful to be thought on!”

Nast, Hottinger, and Ast, are in doubt concerning the authorship of this character ; at least, of the greater part of it. This, I must admit, seems to me somewhat too sceptical, and founded upon hypercriticism. Nast argues that the character is only exhibited under two phases, whereas the manner of Theophrastus is to set his personages before us in many lights. But he forgets, firstly, that this is not his *universal* rule, as, for instance, with the "Newsmonger;" and, secondly, that these two phases place before us the principal occasions of *δειλία*,—the battle-field, and the deck of the endangered vessel. Besides, according to his own showing, these two are minutely subdivided in a way which gives room for the introduction of several distinctive traits. Again, I have no doubt but that in this, as in other cases, Theophrastus was influenced by the language of his great master. Now, Aristotle, in determining the subject-matter with which *ἀνδρεία* and *δειλία*, its defect, are concerned, expressly points to the very same two cases which Theophrastus has selected : Περὶ ποῖα οὖν τῶν φοβερῶν ὁ ἀνδρεῖος ; ἡ ἐν τοῖς καλλίστοις ; τοιοῦτοι δὲ οἱ ἐν πολέμῳ· ἐν μεγίστῳ γάρ καὶ καλλίστῳ κινδύνῳ. Κυρίως δὴ λέγοιτ' ἀν ἀνδρεῖος ὁ περὶ τὸν καλὸν θάνατον ἀδεής, καὶ δσα θάνατον ἐπιφέρει ὑπογυνία ὄντα· τοιαῦτα δὲ μάλιστα τὰ κατὰ πόλεμον· οὐ μὴν ἀλλὰ καὶ ἐν θαλάττῃ καὶ ἐν νύσσοις ἀδεής ὁ ἀνδρεῖος οὐχ οὕτω δὲ ὡς οἱ θαλάττιοι.—Nich. Eth. iii. 9. The whole chapter should be read in connection with this subject. (The objections of Ast and Hottinger, referring to matters of style, are more intangible.)

ἡ δειλία.] Cas. quotes the definition of Andronicus : Δειλία ἐστὶν ἀποχώρησις ἀπὸ φαιρομένου καθήκοντος διὰ φαντασίαν δεινοῦ. The reader may compare Aristotle's description of *φόβος* (Rhet. II. 5. 13.) : ἐστιν ὁ φόβος μετὰ προσδικίας τοῦ πείσεσθαι τι φθαρτικὸν πάθος.

ὕπειξις τῆς ψυχῆς.] Schneider and Ast have both inserted *τις*, for which there is no other authority than the Pal. MS.

ἡμιολίας.] "Privateers," or "piratical vessels;" so called probably from having "one bank and a half of oars." See Photius : ημιολία· ληστρικὸν πλοῖον, οὐ τὸ ημιόλιον μέρος ψιλὸν ἐρετρῶν ἐστὶ πρὸς τὸ ἀπ' αὐτοῦ μάχεσθαι. Upon the principle that the thief beholds "an officer in every bush," the Coward is represented as mistaking a promontory for one of these. Cf. ἄπαντα γάρ τοι τῷ φοβουμένῳ ψοφεῖ. — Soph. Fragm. 53. There is an historical pre-

cedent for his blunder : ἐπεὶ δὲ ἀγχοῦ ἔσαν Ζωστῆρος πλώοντες οἱ βάρβαροι, ἀνατείνοντι γὰρ ἄκραι λεπταὶ τῆς ἡπείρου ταῦτης, ἔδοξάν τε νῆας εἶναι καὶ ἔφευγον ἐπὶ πολλόν. — Herod. VIII. 107.

κλυδωνίου γενομένου.] It is doubtless unnecessary to remind the reader of Jonah, and the famous “ *Vetabo qui Cereris sacrum*,” &c. &c. (Hor. Od. III. 2. 26.) Less familiar is the passage of Aristophanes cited by Coray :

“Ω’νδρες τί πεισόμεσθα ; νῦν ἀγῶν μέγας .
ἀλλ’ εἴ τις ὑμῶν ἐν Σαμοθράκῃ τυγχάνει
μεμνημένος, νῦν ἐστὶν εὐξασθαι καλόν,
ἀποστραφῆναι τοῦ μετιόντος τῷ πόδε.

Pax, v. 275.

Where the Scholiast has : δοκοῦσι γὰρ οἱ μεμνημένοι ταῦτα (τὰ μυστήρια τοῦ Καβείρου) δίκαιοι τε εἶναι, καὶ ἐκ δεινῶν σώζεσθαι καὶ ἐκ χειμῶνων.

ἀνακόπτοντος.] There is some doubt as to the precise force of this word. L. and S. Lex. in loco say simply, “ *to change a ship’s course*.” This is taken from Cas., who writes, “ *cum praeviso scopulo, aut alio periculo cursum navigationis mutat*;” but it only gives the general meaning of the whole, without explaining it. Fischer would understand *ναῦν τῆς ὁρμῆς*, which amounts to much the same thing. Coray has “ *ramer en sens contraire, sc. se retirer sans reviser de bord*;” but this is rather the evolution described as *πρύμναν κρούεσθαι*, and would seem to indicate a real danger close at hand. I rather therefore agree with Ast, who explains it “ *retundere, inhibere*, igitur h. l. *navis cursum inhibere, ut ap. Arat. Phænom. 346. : ἀνακόπτει νῆα quod vertit Germanicus, inhibet jam navita remos, or remis.*” It does not therefore amount to “ *About ship*,” but simply implies a sudden stoppage, or *cutting short*, of the rowing, — which might be rendered desirable for many reasons. The δειλός, taking alarm, asks *εἰ μεσοκορεῖ*, “ *if all’s right*,” *if the steersman is keeping the right course*. Cf. *Æschyli Agamemnon* :

καὶ πότμος εὐθυπορῶν . . .
ἀνδρὸς ἔπαισεν ἄφαντον ἔρμα. v. 975.

τὰ τοῦ θέου.] Cas. refers this to auguries or auspices. Pauw considers that Neptune is meant. “ *Quid de mari sentiat.*” Hottinger sees “ no meaning ” in the words as they stand, and places them after ἀπὸ ἴνυπνίου τινός. “ *Er habe einen gewissen Traum*

gehabt, welcher ihm viel zu schaffen mache, was er wohl von der Bedeutung desselben halte." I have little doubt but that ὁ θεός is Ζεύς, and that the phrase means "*what he thinks of the weather.*" So also Schneider, Coray, and Ast who quoting Arist. *Vesp.* v. 260,

ὑδωρ ἀναγκαίως ἔχει τὸν θεὸν ποιῆσαι,

remarks: "Sic Græci frequentant ὁ θεὸς i. e. ὁ Ζεὺς aer, cœlum νίφει, νέει, βροντᾶ, ἀστράπτει, &c. &c." The Latin idiom, as is well known, was the same: e. g. "manet sub Jove frigido."—*Hor. Od.* i. 1.

ἔκδὺς . . . τὸν χιτωνίσκον.] "Vestem exuit etiam interiorem, ut ad natandum sit paratior, si frangatur navis."—*Cas.*

καὶ στρατευόμενος δὲ.] The addition in the Pal. MS., πέζη ἐκβοηθοῦν τάς τε,—which Schneider has corrected πέζη τοὺς ἐκβοηθοῦντας,—evidently arose from the supposition that Theophrastus meant to confine his previous description to a man performing military service on board ship. Hence the introduction of πέζη by way of distinction. But for such a notion there is no foundation whatever; on the contrary, it would very improperly limit the sphere of action and the character of the Δειλός. So also think Hottinger and Ast.

προσκαλεῖν.] Here, too, the reading of the MSS. is sufficiently intelligible without any aid from the Pal. transcriber. I understand some such occasion as that of standing sentry in the neighbourhood of the enemy: but even this is unnecessary; it is a well-known characteristic of cowardice to seek encouragement from society. Cf. Bob Acres' expedients for retaining his valour. Hottinger has translated from Schneider's reconstruction of the Pal. text.

†στάντας.] This word occurs in nearly all MSS. It is expunged by Ast, and I have obelized it as suspicious, because the Vat. exhibits τάντας, which word it omits from the previous clause. This seems to show that στάντας is a correction for τάντας, which had been transposed, and of which the copyist could make nothing. Two meanings have been suggested for στάντας: one "*hostes in acie stantes,*" another "*socios, quos timidus jubet primo consistere et circumspicere ne ab hostibus improviso opprimerentur.*" This interpretation, it will be seen, borrows κελεύων from the Pal.

MS. I am of Ast's opinion, that it is in accordance with the brevity of our author's style to consider all the clauses as containing separate traits, and therefore am not anxious to obtain a continuous sense. First the *δειλός*, on guard, or otherwise, tries to obtain company; then if ordered any where he carefully looks about to see that no danger is in the way: again, if accidentally alarmed by the appearance of his comrades, he excuses himself by saying it was so hard to distinguish them from enemies. This I take to be the meaning of the last clause, which requires *πότεροι*, not *πότερον*, as the MSS. have it. The latter implies *εἰσι πολέμοι ή οὐ*; “*utrum hostes sint necne?*”—the former being “*utri sint hostes*,” “*which are friends, and which enemies.*” So, too, Hottinger: “*nos dicimus ‘Welches die Feinde sind.’*”

ὑπὸ τὴν σκηνήν.] I do not see why Needham's conjecture, *ἐπί*, should be so universally adopted. Even Ast prints it in his text: *ὑπό* is of course unusual, but so are the circumstances, and this preposition certainly expresses more abject cowardice than the other, “*creeping under the tent.*” 'Εκπέμψας is, as Ast remarks, “*postquam dimisit.*” I have followed his text, not considering it necessary to do more than record the variations of the Pal. MS.

θαρρεῖν.] This is one of Casaubon's corrections, which carries conviction along with it. Before his time *θεωρεῖν* retained possession of the text.

σκηνῆ.] Ast here inserts *τῆ*, solely upon the authority of the Palat. I see nothing which requires the specification of any particular tent, or *his* tent, and have therefore left the text undisturbed. For similar reasons I have not acceded to the introduction of *δέ* after *σαλπίστον*.

ἔνα.] So Cas. for *ώς*, which is a mere repetition. As this conjecture has been confirmed by the reading of the Pal. MS., *ἔνα σέσωκα*, I spare the reader the numberless other attempts which have been made upon the passage.

σκεψόμενος κ. τ. λ.] “*Atque eos (intelligit quoscumque obvios de pugnâ redeuntes) ad jacentem introducit, inquisiturus quinam sint illius tribules, quis populus aut pagus.*” I have given the reading of the MSS. and Casaubon's exposition of it, though this, it must be confessed, is not satisfactory. I doubt, for instance, whether *σκεψόμενος* can justly bear the meaning “*inquisiturus*”

in this sense. The reading of the Pal.—*σκεψομένους τοὺς δημόρας καὶ φυλέτας*—is, for once, much preferable, and Ast is perhaps right in adopting it.

CHAPTER XXV.

Περὶ Δεισιδαιμονίας.] “Superstition,” “Aberglaube,” “Superstition.” This character need not engage our attention long. It is plainly a particular development of Cowardice. All its extravagances are to be accounted for by the existence of that feeling which, as Horace tells us, prompted the superstitious mother to expose her sick child in the Tiber :

“Quone malo mentem concussa? Timore Deorum.”

To the timid and the ignorant every unexpected event is a mystery, and every mystery matter of alarm. The secret agency of Nature in her various operations, suggesting to the uneducated mind the notion of a power which it cannot compass or comprehend, awakes irrational apprehensions, and from these apprehensions arise expedients very often of a most ludicrous kind. Herein lies the comic element of a character too often shadowed by much darker traits. Yet even these may be ascribed to the primary sources from which the others spring, viz. timidity, weakness, and ignorance. Superstition therefore reigns supreme among barbarous tribes, and among those in civilized nations who most resemble them. It is needless to point out how fertile a field for Superstition must have existed in even the most cultivated heathenism. The religion of Faith, and Hope, and special Providence,—the belief in a beneficent Creator, who suffers not a sparrow to fall unheeded to the ground,—have not exploded it; what, then, must have been its power where these correctives did not exist? Hottinger has devoted his pages to a series of amusing anecdotes, which exhibit Superstition in every phase, and show the manner in which it connects itself with all the stronger passions and emotions of the mind, but I must hasten on to something more important.

A grave doubt may be suggested respecting the word *Δεισιδαιμονία*, and consequently with regard to the genuineness of the whole chapter. There is no example of its use in the sense of “Superstition” at the era of Theophrastus. Polybius is, I believe,

the first author who employs it in this acceptation. Before his time, its meaning was that in which St. Paul ascribes the feeling to the Athenians. *Δεισιδαιμονέστεροι* (Acts, xvii. 22.), which our translators have rendered “*too superstitious*,” clearly means “*inspired with the instinct of religious worship*,” and it is the polytheistic development of this instinct which the Apostle would correct. The fact certainly throws some doubt upon the authorship of this Character, but it would be hard to prove a negative, or to feel a positive assurance that the word had not begun to acquire somewhat of its subsequent meaning in the days of Theophrastus. We might urge that the idea of “*Superstition*” is necessarily the conception of a later age and a more advanced civilization; and that when it did arise, it could only be expressed either by the invention of a new term, or by applying the “*desonymizing process*” to one already in use. Something of the sort appears to have taken place with regard to the word *Religio*; why not, therefore, in the usage of *Δεισιδαιμονία*? To a free-thinking age piety is superstition, and if it be so far advanced in pseudo-enlightenment as to question the necessity of even the first, it will scarce be at the trouble of altering its name. It is known that one of Menander’s plays bore the title of *Δεισιδαιμων* or *οἱ Δεισιδαιμονες*, and from the very nature of the Comic Drama it is clear that some at least of the foibles denoted by the word must have been its subject. Here, therefore, we have *Δεισιδαιμονία* in a bad sense, and the reader will scarcely be satisfied with Hottinger’s explanation,—that viz., the titles of such dramas very frequently exhibited a catachresis. Menander, moreover, was a disciple of Theophrastus (Diogenes Laërt. v. 36, 37.), and it is by no means improbable that he derived some of the comic touches in his dramas from the acute observation of his master. On the other hand, it must be admitted that Xenophon has used *δεισιδαιμων* as synonymous with *θεοσέβης* (Cyrop. III. 3. 26.), and that the following interesting passage from Aristotle very strongly confirms the conclusion that such alone was, at that period, the right acceptation of the term. He is speaking of the best methods whereby to raise a *τυραννίς* to the strength and stability of a *βασιλεία*. He adds: ἔτι δὲ τὰ πρὸς τοὺς θεοὺς φαίνεσθαι ἀεὶ σπουδάζοντα διαφερόντως. Ἡττόν τε γὰρ φοβοῦνται τὸ παθεῖν τι παράνομον ὑπὸ τῶν τοιούτων, ἐὰν δεισιδαιμονα νομίζωσιν εἶναι τὸν ἀρχοντα, καὶ φροντίζειν τῶν θεῶν· καὶ ἐπιβουλεύοντας ἡττον, ὡς συμμάχους ἔχοντι καὶ τοὺς θεοὺς· δεῖ δὲ ἀνευ ἀβελτηρίας φαίνεσθαι τοιοῦτον.—Polit. v. 11. See also Hesychius: *δεισιδαιμων* · ὁ τὸ εἴδωλα σέβων· ὁ εὐσέβης καὶ δειλὸς παρὰ θεοῖς. In the edict of

Claudius the Jews are commanded not to vilify the religions — *δεισιδαιμονίας* — of other countries. It is difficult to estimate the exact force of the expression here, and to decide how much of imperial contempt or Gallio-like indifference lurks beneath its employment in such a document.

ἀπονιψάμενος.] This word is preceded in the Pal. by *ἐπιχρωνῆν*, which, it is commonly agreed, must be for *ἐπὶ κρήνην*, a reading adopted by the generality of editors. But that this is as unnecessary as the other additamenta of that MS. will appear upon examination. Lustration was, among the Greeks, two-fold; first, that which pertained simply to the hands, *χέρνιψ*; secondly, that which had reference to the whole person, *περιφράνσις*. The lustral water was prepared for use by submerging a lighted torch taken from the altar into a large vessel prepared for the purpose, thus forming a reservoir of "holy water," so to speak, for the worshippers. The sprinkling was performed by dipping a branch into the liquid, *θάλλῳ* (Soph. *Œdip.* Col. 460.), or "ramo felicis olivæ" (Virgil, *Æn.* iv. 635.). See Athenæus: *χέρνιψ ἔστιν* *ὑδωρ*, *εἰς ὁ ἀπέβατον δαλὸν ἐκ τοῦ βωμοῦ λαμβάνοντες, ἐφ' οὐ τὴν θυσίαν ἐπετελοῦν*. These *περιφράντηρια*, as they were called, stood at the entrance of the temple, as is the case with the water used for similar purposes in the Roman Catholic churches. We also learn from the Orators that *περιφράντηρια* were placed at the entrance of the *'Αγορά*. Ast again points out that though pure fountain water was most commonly used, we find sea water mentioned by Homer, *Od.* ii. 261., and Apollon. *Rhod.* iv. 670., or water mixed with salt, Theocrit. *Id.* xxiv. 41. For these reasons it seems clear that *ἐπὶ κρήνην* is only the addition of one who imperfectly understood the subject, and deemed it necessary to the sense. A critic in a German review suggests *ἐπὶ γράνην*, of which Ast says, "quod quid sibi hoc loco velit non perspicio." The writer evidently meant a "stone-trough," such as the Roman Catholics use for the purpose. Perhaps the reader will excuse a somewhat long note, as the article *Lustratio* in the Dictionary of Antiquities is, as is very unusual in that splendid work, somewhat defective, at least in the Greek portion.

δάφνην.] "A laurel leaf," so Schneider and Ast, for *δάφνης*, which, I suppose, one must not defend as a partitive genitive, "a piece of laurel." Casaubon suggested *δάφνης πέταλα*. That the Greeks believed the laurel to be possessed of the virtues of an

amulet is proved by the proverb which Erasmus gives: *δαφνίνην φορῶ βακτηρίαν* (Adag. I. 1. 79.). Casaubon also mentions, from Hesychius (voce Κάμνθα), that the Greeks were in the habit of placing laurel branches before their doors. The plant also appears to have been employed by the diviners: *Ιθυντήριον ὁ φέρουσιν οἱ μάντεις σκῆπτρον ἀπὸ δάφνης*. Most probably the laurel was considered to bring with it the special favour and protection of Apollo. Such, at least, was the notion held by the tribes of Dorian origin, as illustrated in the festival of *δαφνηφορία*, celebrated every ninth year at Thebes in honour of Apollo. Something similar occurred among the Delphians. See Müller's Dorians, II. cap. 4.

γαλῆ.] “*Mustela*,” not “*felis*.” Compare: *ἢ διάξειεν γαλῆ.*—Aristoph. Ecclez. v. 787. This omen was of the sort called *ἐνόδιον*; such as the *ὅδιον κράτος*, or appearance of the eagles mentioned by Aesch. Agam. v. 104. Ast quotes Plaut. Stich. III. 2. 7.; Terent. Phorm. IV. 4. 26. To these we may add, as better known, Hor. Od. III. 27. 1. *Παραδράμη*, for *περιδράμη*, is an alteration by Cas., of which there can be little doubt; so, again, he substitutes *διαβάλη* for *διαλάβῃ*, two verbs which are, more than any others, confounded in the MSS. Casaubon quotes two singular illustrations of the efficacy attributed to the *τρεῖς λίθοι*. Columella de Arboribus, cap. xxiii.: “*Mala Punica ne rumpantur in arbore remedio sunt lapides tres, si cum seres arborem ad radicem ipsam collocaveris.*” And, again, from Palladius, lib. IV. c. 10.: “*Qui in scrobe deponit, si tres lapides in ipsa radice constituat, providebit ne poma rumpantur.*”

ὅφιν.] The MSS. have *σοφῆν!* “*Quod primus vidit Lycius in ὅφιν esse mutandum.*” Subsequently the Pal. MS. confirmed the conjecture. The spots where omens occurred were held sacred, and something was erected to deprecate the supposed wrath of the divinity. The “triste bidental” is a familiar instance. Casaubon quotes Plato's complaint against the prevalence of the practice which, he says, left no street or house without its altar (De Leg. ix. p. 909. E.). Next follows an addition in the Pal. MS. which plainly betrays the hand of some pedant, anxious, as Hottinger says, to show off his small wares of antiquarian knowledge (“*der seine antiquarische Gelehrsamkeit auskramen wollte*”). The *Παρεῖας* was a species of snake, not venomous, so called from its large jaws; it was, from its harmless nature, consecrated to Esculapius, and employed in the Eleusinian mysteries. See Aristoph.

Plutus, 690. The word is sometimes written Παρώας. The *ἱερόν*, on the contrary, was small and very venomous. Arist. Hist. Anim. describes it as *φρίδιον μικρόν*. καὶ δασὺ *ἰδεῖν*· δὲ τι δὲν δάκη, εἰνθὲς σήπεται τῷ κύκλῳ. This kind of snake, even Schneider admits, was not likely to be ordinarily seen in houses. Hottinger argues from this against the genuine character of the passage. On the whole I agree with him, but this particular reason is hardly conclusive. See Plaut. Amphitryo, v. 1. 56.:

“ Devolant angues jubati deorum in impluvium duo.”

And Terent. Phormio :

“ Anguis per impluvium decidit de tegulis.” iv. 4. 27.

In the first passage “ *jubati* ” seems to correspond to Aristotle’s words *δασὺ ιδεῖν*.

ἱερὸν.] Schneider would substitute *ἱρεῖον*, “ *a temple*,” he says, being too costly an offering for an individual. *Ναός*, or *σηκός*, he thinks, might stand. But, as both Hottinger and Ast remark, the distinction between *ἱερόν*, *ναός*, and *σηκός*, was not accurately observed even by the best authors. Perhaps there is a reference to some such *models* as were manufactured at Ephesus.

τῶν λιταρῶν λιθων.] The very singular practice mentioned in the text gave occasion to a proverb respecting a superstitious man πάντα λίθον λιταρὸν προσκυνεῖ. Casaubon quotes Clemens Alexandrinus, vii. Stromat. to this effect; and Ast adds from Lucian, Alexand. § 30. : καὶ εἰ μόνον ἀληλιμμένον που λιθον ἡ ἐστεφανώμενον θεάσαιτο, προσπίπτων εἰνθὲς καὶ προσκυνῶν, καὶ ἐπὶ πολὺ παρεστηκὼς καὶ εὐχόμενος καὶ τραγαθα παρ’ αὐτοῦ αἰτῶν. Similarly Apuleius speaks of “ *cespes libamine humigatus, vel lapis unguine delibutus.*”—*Floridor. ad initium.* Compare Tibullus, i. 1. 11. 16. The origin of the practice is to be traced to the common principles which lie at the root of all polytheism. The reader will at once remember the singular and controverted expression in Isaiah, lvii. 6., “ Among the smooth stones of the stream is thy portion.” I had examined Rosenmüller’s long and elaborate note; but Adam Clark’s observations will convey all that is required for an illustration of the passage. “ The Jews were extremely addicted to the practice of many superstitious and idolatrous rites, which the Prophet here inveighs against with great vehemence. Of the worship of rude stones consecrated there are

many testimonies of the ancients. They were called *Baίτυλαι*, or *Baίτύλια*, probably from the stone which Jacob erected at Bethel, pouring oil upon the top of it. The practice was very common in different ages and places. Arnobius, lib. I., gives an account of his own practice, in this respect, before he became a Christian: 'Si quando conspexeram lubricatum lapidem, et ex olivi unguine sordidatum tanquam inesset vis præsens, adulabar, affabar, et beneficia poscebam nihil sentiente de trunco.' 'When I have met with a smooth stone smeared with oil, supposing a spiritual power to be connected with it, I worshipped it, paid my addresses to it, and requested blessing,' &c. Clemens Alex. Strom. lib. vii. speaks of a worshipper of every smooth stone, in a proverbial way, to denote one given up to superstition. And, accordingly, Theophrastus has marked this as one strong feature in the character of the superstitious man (quoting the passage in the text). Kimchi says: 'When they found a beautiful polished stone in a brook or river they paid divine adoration to it.' This idolatry is still prevalent among the Hindoos. The stone which is the object of their adoration is called 'Salgram.' They are found about eighty miles from the source of the river Sown, in the viceroyalty of Bahar, on the coast of Bengal." (Azin Akbery, vol. II. p. 29.)

έὰν μῆς κ. τ. λ.] That this, too, was a prodigy may be gathered from Cic. de Divinatione, II. 27. Ast quotes from Augustin an apposite passage. De Doctrinâ Christ. II.: "Hinc sunt illa cum a soricibus vestis roditur, plus timere suspicionem futuri mali, quam præsens damnum dolere. Unde illud eleganter dictum Catonis est, qui cum esset consultus a quodam, qui sibi a soricibus erosas caligas diceret, respondit non esse illud monstrum, sed vere monstrum habendum fuisse, si sorices a caligis roderentur."

θύλακος.] "Saccus scorteus ubi erat farina vel panis, ejusmodi saccum secum ferebant, quando ibant τὰ ἀλφίτα emptum, h. e. farinam quæ in foro venibat. . . . Adeo autem erat familiare muribus θυλάκους rodere ut propterea θυλακοτρῶγες a poetis appellentur. Hesychius θυλακοτρώξ, μῆς, οἱ δὲ, ἀκρίς." — Cas.

ἐπιφράψαι.] This is another case where the Pal. MS. has confirmed a happy conjecture. *Ἀπογράψαι* was found in the MSS. before this alteration by Lycius. Hottinger declares the answer of the *Εξηγητής*, or Expounder, to be so inappropriate and improbable that he considers it sufficient evidence of the spuriousness

of the whole character; and Ast seems to agree with him. Might it not be defended on this ground? The δεισιδαίμων becomes so extravagant as to surpass the Ἐξηγητής himself in superstitious observances: he is not satisfied even if the latter tell him that the affair is harmless, and that he had better go and get his wallet mended, he still determines to use every possible precaution. This, I must confess, seems to me sufficiently graphic, and in our author's manner. At any rate, it does not offer strong enough evidence to support Hottinger's opinion.

ἐκθύσασθαι.] The MSS. had ἐκδύσασθαι, which is somewhat similar to ἀπογράψαι and σόφην in its value. We owe our excellent emendation to St. Bernard on Synesius de Febribus. It illustrates a common usage of the preposition ἐκ, somewhat similar to our "out:" "sacrificio omen expiare."

καθᾶραι.] So the Pal. MS. from a good copy; the old MSS. have καθαρίειν. In the following words ἐπαγωγή is undoubtedly to be understood of an "invocation" of Hecate. Schneider quotes Hesych. voc. ὀπωτῆρε· διὰ φαρμάκων εἰώθασι τινες ἐπάγειν τὴν Ἐκάρην ταῖς οἰκίαις. Coray, being a physician, has a curious notion that the word means "une attaque d'Hecate, la maladie connue sous le nom d'epilepsie, ou mal caduc."

It is, perhaps, scarcely worth while to record the attempts which have been made to re-arrange the confused text of the Pal. MS. However, Coray suggests: κὰν γλαῦκα βαδίζων ὡς αὐτοῦ ἴδοι, ταράττεσθαι, "s'il rencontre, en allant chez lui, quelque chouette, il demeure tout interdit." Schneider again: κὰν γλαῦκα βαδίζοντος αὐτοῦ διέπτασθαι, ταράττεσθαι. Both these learned editors assume the appearance of an owl to be an evil omen. Surely, however, it was quite the contrary, at least for the Athenians, being the bird of their tutelary goddess. Cf.:

Γλαῦκ γὰρ ἡμῶν, πρὶν μάχεσθαι, τὸν στρατὸν διέπταρο.

Vesp. 1006.

For my own part I regard it as a blunder on the part of the Pal. scribe, and an additional proof that the passage is spurious. Ast, however, suggests the change of παίπτηται for ταράττεται: "Cum noctua ipsi in viâ prætervolitat, exclamat Dea Minerva! (sc. veneratiois causâ, quod bonum ipsi omen miserit) et ita tunc procedit, sc. viam persequitur."

ἐπὶ λέχω.] Another improved reading given by the Pal. MS. for λέχει. Casaubon had conjectured ἐπὶ λέχη, meaning thereby

the couches on which the dead were exposed and carried out to burial. A quotation from Eurip. Iphig. Taur. 380. explains the whole :

Τὰ τῆς θέου δὲ μέμφομαι σοφίσματα·
ἥτις βροτῶν μὲν ἦν τις ἀψήται φόνου
ἢ καὶ λοχείας, ἢ νεκροῦ θλγη χεροῖν,
βωμῶν ἀπείργει μυσταρὸν ὡς ἡγονμένη.

For *ἐπὶ νεκρὸν*, see Eurip. Alcestis, v. 22.:

Ἐγὼ δὲ μὴ μίασμά μ' ἐν δόμοις κίχη.

Compare Leviticus, xxl. 11.: "Neither shall he go in to any body, nor defile himself for his father or his mother." It was owing to a similar superstition that no person was permitted to die in the Island of Delos. The reader will hardly require to be reminded of Mrs. Heman's beautiful poem on the subject, or Thucyd. iii. 104.

With regard to what follows I cannot do better than cite the words of Ast: "Quæ quidem verba plura continent e senioris ut videtur, antiquitatis cognitione de promta, de quibus nihil certi posse statui equidem existimo. Cæterum non mimica hæc est hominis superstitioni descriptio, sed antiquaria morum superstitionum enarratio."

ταῖς τετάρταις.] The fourth of the month was sacred to Mercury, Hercules, and Minerva. See Scholiast to Arist. Plut. v. 11. 27.; and the seventh to Apollo. Schol. ad Hesiod, "Ἐργα καὶ Ἡμέραι, v. 770. In latter ages the seventh was also sacred to Venus, as appears from Schweighauser's note, who contends that in the time of Theophrastus the sixth was the day of Venus. From this alone we might infer that the passage is an interpolation.

Τοὺς Ἐρμαφροδίτους.] The strange mystical legend of Hermaphroditus, the child of Mercury and Venus, may be found in Ovid's Metamorphoses, iv. 285. That Hermaphrodites should be made objects of worship was natural to the spirit of a sensuous Polytheism. Accordingly we find that there was a temple at Athens to Hermaphroditus; as also at Halicarnassus, where he was worshipped especially by females. See Schneider's note.

ὅταν ἐνύπνιον ἴδῃ.] Casaubon quotes Arist. Ranæ, v. 1376. :

Ἄλλὰ μοι ἀμφίπολοι λύχνον ἀψατε,
Καλπισί τ' ἐκ ποτάμων δρόσον ἄρατε,
Θέρμετε δὲ ὕδωρ,
Ως ἀν θεῖον ὄνειρον ἀποκλύσω.

And Martial, xi. 50. :

“ *Amphora nunc petitur nigri cariosa Falerni,
Expiet ut somnos garrula saga tuos.*”

Aristophanes was, in all probability, ridiculing the tragedians,— perhaps Euripides in his *Hecuba*. It was necessary for the expiation of a dream that it should be narrated in the open air, sub sole :

ἀ καινὰ δ' ἥκει νῦν φέρουσα φάσματα,
λέξω πρὸς αἰθέρ' εἴ τι δὴ τοῦδ' ἐστ' ἄκος.

Iph. T. v. 42.

And Sophocles :

τοιαῦτα τοῦ παρόντος, ἥντιχ' ἥλιψ
δείκνυσι τοῦντα, ἔκλυνον ἔξηγούμενον. *Elect. 477.*

τελεσθησόμενος.] As the verb *τελεῖν* was of universal application in all sacred matters, Ast remarks that this word is here employed in a wide sense, including the notion of purification and expiation. And that the offices of expiation, &c. were peculiarly the duty of the *Orpheotelestæ* is to be gathered from *Plato, Polit. II. 7.* p. 364. E. Hottinger argues from the well-known sanctity of the *Orphic* mysteries that no heathen writer of the age of Theophrastus would have spoken of them in the slighting language of the text.

παιδίων.] I have printed the additamentum of the Pal. MS. as it appears in Ast's edition. It seemed utterly unreasonable to transfer any portion of the three long pages of conjecture and counter-conjecture which form Ast's comment upon a passage avowedly unintelligible, and almost certainly spurious. I merely subjoin the learned editor's conjectures : *καὶ τῶν περιβραυομένων ἀπὸ θαλάττης ἐπιμελῶς δέξειν ἀν εἶναι, “ one of those people who are very careful to sprinkle themselves. Καν πότε ἐπίδη σκορόδων ἐφημένον τῶν ἐν ταῖς τριόδοις, ἀπέλθων κατὰ κεφαλῆς λούσασθαι. The suppers of Hecate (see Περὶ Μικρολογίας), which were placed at the cross roads, consisted of such poor fare. It was probably considered an act of impiety to carry the food off. Hence the horror of the superstitious man at witnessing the act.*

σκιλλῃ ἡ σκύλακι.] “ *Tangit duplēm veterum consuetudinem
expandi lustrandique se; altera erat circumacta circa corpus*

scilla, altera catulo similiter circa corpus ducto; hoc enim significat περικαθαῖραι. De scillâ, quod expiandi vim crederetur habere, notum vel ex Plinio et medicorum libris de catulo, res minus vulgo, ut videtur nota. Verum est quod diximus, veteres catulo solitos lustrare se, eum circumferentes circa corpus, eamque lustrationem vocabant περισκυλακισμόν. Plutarch, Quæst. Roman. T. ii. p. 280. C. Vit. Romul. T. 1. p. 31. E."—*Cas.* He also explains περικαθαῖρειν by the Latin circumferre, quoting Virgil: "Idem ter socios purâ circumtulit undâ," where Servius explains, "Circumtulit" purgavit; antiquum verbum est. Plautus: "Pro larvato te circumferam," id est, purgabo, nam lustratio à circumlatione dicta est vel tædæ, vel sulphuris. Juvenalis: "si qua darentur, Sulphura cum tædis."

μαινόμενον.] Plaut. Captiv. iii. 4. 15. :

"Hegio, hic homo rabiosus est in Alide,
Ne tu, quod istic fabuletur, aures immittas tuas;
Nam istic hastis insectatus est domi matrem et patrem
Et illuc isti, qui sputatur, morbus interdum venit.
Proin' tu ab istoc procul recedas."

Cas. : "Morbus qui sputatur (hinc, πτύσαι εἰς κόλπον) est morbus caducus, sc. ἐπιλεψία. Plin. H. N. x. 23., Comitialem propter morbum despui suetum: xxviii. 4., Despuimus comitiales morbos, hoc est contagia regerimus. Verba πτύσαι εἰς κόλπον conveniunt illis apud Tibullum, i. 2. 96. :

'Desput in molles, et sibi quisque sinus.' "

Casanbon also conjectures that the feigned madness of David had this object in view, that, viz., Achish might be alarmed and send him away. See the last verse of 1 Samuel xxi.: "Have I need of madmen that ye have brought this fellow to play the madman in my presence? Shall this fellow come into my house?"

CHAPTER XXVI.

Περὶ Μικρολογίας.] "Knickerey," "Niggardliness," "Penuriousness." The three following Characters are closely connected, and should be considered together. They arise from the same prin-

ciple of selfishness and self-interest which we have hitherto seen developing itself in various modifications of Pride and Timidity. But we have now another subject-matter, and corresponding phases of conduct. In the present case it is pecuniary interest with which this selfishness concerns itself. The love of money, as exhibited under different yet closely connected forms, has been depicted, with great acuteness and accuracy of observation, by our author. His translators however, in all languages, have failed to catch the delicate shades of meaning which the original expresses. Indeed, the vagueness and uncertainty of our nomenclature renders such a task for the English editor especially difficult. The conclusions, however, to which I had been led by a careful consideration of the illustrative portions of Aristotle's works, are so nearly identical with the independent conclusions of Hottinger, that I shall attempt to state them briefly here.

Taking the Love of Money as the generic failing, we may regard its species as principally two. The one may be described as Covetousness, or Avarice; the other as Penuriousness, Niggardliness, and the character which is comprised in our notion of the Miser. The first springs from the lowest form of self-love, the love of lucre, and is devoted to the acquisition of wealth; the second originates in that selfish timidity which we have already detected in Superstition, and is haunted by the dread of poverty: the first seeks money by all means and all practices; the second avoids expense by every expedient and sacrifice, however painful: the first is more overreaching, more unscrupulous, and consequently more dishonest; the second, however it may be tempted to dishonesty, does not naturally neglect the rights of others; it is more occupied in inventing privations for itself. The second class, again, we have the authority of Aristotle for dividing further still. Expense may have reference to the common concerns of daily life, or to the great affairs of state, and those more domestic occasions which are analogous to them,—as great banquets, weddings, &c., &c. Parsimony therefore, as exercised in the one or the other, is of a twofold nature. When of the first sort, we may call it *Niggardliness, Miserly Conduct*; when of the second, *Sordidness, Meanness*. As I have said, our nomenclature is so vague that general usage confounds these terms; Theophrastus, however, means to describe the first by *μικρολογία*, the second by *ἀνελευθερία*, which must be considered identical with the *μικροπρεπεία* of the Ethics. The German language, with more accuracy than ours, employs *Kargheit* for the second species,—*Knickerey* for its first development, and *Knauserey* for the second.

Both the latter, it will be remembered, must be regarded as distinct from the generic term *Covetousness*, *Geiz*, with which would correspond our third character, or *αἰσχροκερδεία*, could we confidently believe it to be the composition of Theophrastus.

The present chapter is devoted to the consideration of the first-mentioned habit “*Knickerey*,” “*Niggardliness*,” “*a petty and contemptible Economy*. The Greek word *μικρολογία* points to the insignificant character of all the Niggard’s actions. “Sein ganzer Charakter ist ein personificiertes Diminutivum,” says Hottinger: nor is this view without importance, as it explains some of the more delicate shades of the delineation. It is for this reason that the Niggard hastens to claim his half-obol as soon as due; and refuses to wait until the interest amounts to a respectable sum. He delights in having twelve payments instead of one; and similarly he cannot prevail upon himself to make any but trifling purchases at a time; though, as Hottinger remarks, he foils his own purpose, and spends more by buying at retail prices than he would were he to purchase by wholesale. But anything on a large scale is foreign to his nature. I believe, says the above-mentioned editor, that he would transfer all his property into the smallest current coin of the realm, for the satisfaction of seeing it about him, were it not for the additional trouble and anxiety which such a proceeding would entail.

Lucian gives two instances of *μικρολογία* which correspond very well with the account above given. *Mnesitheus*, in the *Jupiter Tragœdus*, is accused of *μικρολογία*, because he sacrifices to sixteen divinities with one old cock and four grains of parched frankincense. And Jupiter himself labours under the same imputation, because, when helping *Prometheus* at dinner, he had given him rather too much bone in his meat.

μικρολογίας.] In connection with this and the following characters compare Aristotle’s remarks upon ἐλευθερότης and all the cognate habits, *Ethic.* *Nichom.* IV. 1. The character here described most nearly answers to that of the persons whom Aristotle calls ἀνελευθέρους τῇ δόσει ἐλλείποντας. It has been already pointed out that the distinctive feature of *μικρολογία* is a fear of expense, and a consequent self-privation, rather than an avaricious appetite for increased wealth. Cas. quotes from *Seneca*, II. 34. : “*Parsimonia est scientia vitandi sumptus supervacuos, aut ars re familiari moderatè utendi, parcissimum tamen hominem vocamus pusilli*

animi et contracti cum infinitum intersit, inter modum et angustias, sed effecit inopia sermonis ut hunc et illum parcum vocemus."

τοῦ διαφόρου.] The word is purposely vague, in order to take in all the various traits of parsimony subsequently mentioned. *Τὸ διάφορον* is not used simply in reference to pecuniary expense: it means *anything that makes a difference to a man; anything that affects his interests*, e. g. picking up his figs, or trespassing on his fields. See Thucydides, III. 42. : *ἡ ἀξύνετός ἐστιν, ἡ ἰδίᾳ τι αὐτῷ διαφέρει, "makes a difference to him."*

ἐν τῷ μηνὶ.] Ast rightly translates, "*mense nondum finito.*" *'Εν* in this case equals *ἐντὸς, within*, which is, indeed, the radical sense of the preposition. Hence, such phrases as *ἐν ἑαυτῷ γίγνεσθαι, "to become within one's self,"* = *ἐντὸς γενοῦ.* — *Aeschylus.* So, too, is to be explained its use in compounds. Cf. : *ἐμβατεύειν πατρίδος, e. g. ἔσω βαίνειν πατρίδος.* — *Œdip. Tyr.* v. 825.; and again: *ἴν' ὁ βακχίωτας Διώνυσος ἐμβατεύει.* — *Œdip. Col.* v. 685.

ἐλθων.] I agree with Hottinger that this word, though only found in the Pal. MS., ought to be received, as it expresses the petty-fogging anxiety of the *μικρόλογος*. Hottinger quotes very aptly, Xen. Mem. Soc. : *πότερον ἐλθὼν ἔξητακας τοῦτο* (iii. 6. 11.); where it means, "*what did you go yourself and inquire.*" The *μικρόλογος* is a small capitalist who lets out paltry sums and calls himself for the interest. The reason why he does so has been explained in the introduction. The other explanations adduced by the editors seem to be quite beside the point.

σύσσιτῶν.] I. e. *σύσσιτος ἐών.* According to the true meaning of verbs in *εών*. Cf. omnino, Cap. I. notes. It may either be in the capacity of entertainer, or as one of the members of an *έρανος*, or club-feast. The proposed alterations are therefore unnecessary. Ast quotes :

" *Et numeros nostros adstrictâ fronte trientes,*
" *Tanquam de cellâ sit cadus iste tuâ.*"

MART. IX. 40.

τῇ Ἀρτέμιδι.] Why to Artemis? Gesner supposes the reason to be that these *έρανοι* originated in the pic-nics of hunters, or companions in the chase. Fischer quotes Callim. Hymn. in Dianam, v. 124., to show that Artemis was the Patroness of Health. Coray and Hottinger believe *Hecate* to be meant, and refer to the

suppers of Hecate already often mentioned. See last Chapter. Ast rightly urges that the word *ἀπάρχεσθαι*, which means to offer a preparatory libation or portion from our own food, altogether negatives this last explanation. He decides upon no other.

λογίζεται.] “*Puts down to his account.*” Theophrastus is speaking of the house-steward or bailiff; or perhaps of some friend to whom he has entrusted a commission. Casaubon aptly quotes from Arist. *Econom.* lib. II. : *ἀποστελλας τε τινα ἐπὶ ἀγόρασμά τι, αἰσθόμενος ὅτι εὐώνων τετύχηκεν, αὐτῷ δὲ μέλλειν ἐκτειμημένα λογίζεσθαι.*

τρίχαλκον.] Needham would read *τρίχαπτον*. Politian appears, by his version “*monile aut pectinem*,” to have read *περιάπτον*. No change is necessary; eight chalci make an obol. This small coin, therefore, is well translated by the German “*dreyer*.” “*Hatte seine Gattin einen Dreyer verloren.*”—*Hot.*

τὰς κιβωτούς.] “*Erant κιβωτοί ligneæ κίσται ε vimine.*”—*Cas.* A sort of wardrobe.

έλάαν.] Many MSS. have *έλαιαν*. The distinction which some grammarians have sought to establish between these words, *i. e.* that the first means the *fruit*, the second the *tree*, does not seem to have been observed with any degree of accuracy.

φοίνικα.] It appears that Theophrastus himself (*Hist. Plant.* II. 3.) has declared that the fruit of the palm never ripens in Greece. Schneider, therefore, says that he means, “*palmæ genus pumilum quod etiam Romani per hortos disseminaverant, docente Palladio.*”

τοὺς δρους.] See Ch. XXII. : *Περὶ Ἀπιστίας*, “*olim soliti veteres servos sibi parare, et in villis habere, quorum munus erat custodia finium. Latini hos servos saltuarios appellabant. Saltuariorum duo genera, alii fines custodiebant, alii fructus. Porro termini moti sive exarati quam grave crimen fuerit, et divina testantur jura et humana.*”—*Cas.*

ὑπερημερίαν.] Ast quotes from *Pollux*, iii. 85. : *ὁ οὐκ ἐκτίσας κατὰ προθεσμίαν ὑπερήμερος, καὶ τὸ πρᾶγμα ὑπερημερία.* The word from this came to signify “*forfeiture of recognizance*,” and the consequent *execution* or *distress*. The most familiar instance of the use of the word is its satirical application to the daughters of

Lycambes by Archilochus, upon which the unfortunate ladies hanged themselves, *ὑπερήμεροί μοι τῶν γάμων αἱ πάρθενοι*. Cf. Arist. Rh. III. 10. 7.

τόκον τόκου.] “*Interest upon interest*,” “*compound interest*,” which was, among the Greeks, considered most usurious. See Aristoph. :

*ἰὼ, κλαετ' ὥβολοστάται
αὐτοὶ τε καὶ τάρχαῖα καὶ τόκοι τόκων.*

ARIST. *Nub.* 1110.

See also Vit. Auctio of Lucian : *καὶ οὐ μόνον γε ἀπλῶς, ὥσπερ οἱ ἄλλοι, τοὺς τόκους, ἀλλὰ καὶ τούτων ἐτέρους τοὺς τόκους λαμβάνειν.*

όψιωνῶν.] Casaubon, as usual, has an apposite quotation. Plautus, Aul. II. 8. 3. :

“*Venio ad macellum, rogito pisces; indicant
Caros: agninam caram, caram bubulam,
Vitulinam, cetum, porcinam, cara omnia,*” &c.

εἰσέλθειν.] Is, I suppose, to “*come in*,” i. e. “*come home*.” So *εἰσέλθειν πρός τινα* (Xen. Cyrop. III. 3. 13.), is “*to be on visiting terms with a man*.” See : *εἰσηλθε κάτηλθε*.—Eurip. Phoeniss. v. 546. and Act. Apost.

χρᾶν.] I have, with some scruple, followed Ast in adopting this correction of Casaubon's for the original word in the MSS. *χρωννύειν*. The latter, they say, cannot apply to all the things specified. I do not see this; to *stain* and so *spoil* is the natural meaning of the word, and it seems to me very applicable to the whole list of articles. But the request, in this case, would be too reasonable to be ridiculous; *μὴ χρᾶν* fitly expresses the notion of *parsimony*, while *μὴ χρωννύειν* does not.

μήτε στέμματα.] Hottinger considers the word so inappropriate that he would read *πέμματα*: “*In dieser ganzen Stelle lauter solche Sachen vorkommen, welche sich consumieren, und bey der Absicht den Knicker zu zeichnen, auch keine andern vorkommen dürfen, so scheinen mir die Kränze hier nicht an ihrer Stelle zu seyn.*” He seems, however, to forget the common use of garlands at meals, which is a thing here forbidden. Or, perhaps, he may refer to festal festoons made of some material which lasted a long time, and which consequently would come under the class of things specified by Hottinger. We know that such garlands hung for a

long time, as Thucydides relates that the burning of the temple of Juno at Argos was caused by their accidental combustion : Χρυσίδος τῆς ιερείας λύχνον τίνα θείσης ἡμέραν πρὸς τὰ στέμματα καὶ ἐπικαταδαρθούσης.—Thuc. iv. 133.

θυλήματα.] The MSS. have θυλήματα (some θηλήματα), a word unknown to the lexicons. If it be legitimate I suppose it is a diminutive from θυλή, which occurs (Soph. Elect. 1423.) in the sense of *an offering*. But as θύλημα means the same thing, probably a sort of πέλανος, I have preferred to give it because we are certain of its occurrence, Aristoph. Pax, 979. :

ταντὶ δέδραται, τίθεσο τῷ μηρῷ λαβών·
ἔγώ δ' ἐπὶ σπλάγχν' εἶμι καὶ θυλήματα.

Where the scholiast explains, θυλήματα· τὰ τοῖς θεοῖς ἐπιθυμένα ἀλφίτα.

τῶν μίκρων.] This is the reading of the MSS. Stephens conjectured τῶν μηρῶν, which all the editors receive with acclamation. Even Ast has printed it in his text. “ *Quæ non perveniant ad infimum femur,*” undoubtedly makes excellent sense. But is τῶν μίκρων unintelligible? Certainly not; and therefore I have not ventured to remove it from the text.

ἐν χρῷ κειρομένους.] Sc. that he might not require shaving again for a long time. Similarly the *οἱ κομῶντες* are laughed at by the comic poets, because they would not go to the expense of having their hair cut. See Aves, v. 1195. : ἐκομῶν, ἐπείνων, ἐρρύπων, ἐσωκρατοῦν.

τὸ μέσον τῆς ἡμέρας ὑπολονομένους.] “ *Without their shoes at mid-day,*” i. e. from the same economical motives as influence the Scotch peasants to do the same thing. But why at mid-day? Because, as the heat was then greatest, his feet would suffer most. Consequently any other man would have kept his sandals on. The conjecture of Stephens, ὑπολονομένους, is quite unnecessary.

πολλὴν γῆν.] Sc. “ *Fuller's earth,*” i. e. κιμωλίαν. The learned Casaubon says: “ *Hoc Livius (iv. 25.) dixit cretam sive album in vestimentum addere, Theophrastus in libro de lapidibus γῆν ἐμπάρτειν εἰς τὰ ἴματα.* Erat olim duplex cretæ usus in officinâ fullonum; alia sordes eluebantur, alia candorem nitoremque vesti parabant. Plinius, xxxv. 17.”

CHAPTER XXVII.

Περὶ Ἀνελευθερίας.] “Die Knauserey,” “Sordidness,” “Meanness.” This Character has been already considered in our preface to the foregoing. We there described it as representing that particular development of Parsimony which is seen in such expenses as are of a generous and magnificent character. Aristotle designates it by *μικροπεπεία*, by which he means littleness in great matters, or, as he says, being ἀνελευθερος ἐν τῷ δόσει. The ἀνελευθερος or *μικροπρέπης* differs from the *μικρόλογος*, in that he is not unwilling to make a show, and obtain credit for liberality and splendour. But his unfortunate economy spoils all by stopping exactly at the wrong point. He is, for instance, ready to become a trierarch, but loses all credit for the money which he spends by attempting a paltry saving in his personal equipment. The niggard pinches himself to save money; the mean man extends his saving propensities to matters in which parsimony is ridiculous,—for they are pretended exercises of liberality. We may indeed derive our best ideas of *μικροπρεπεία* by the *τόπος ἐξ ἐναντίων* from Aristotle’s account of *μεγαλοπρεπεία*. The latter quality is impossible in connection with poverty; and it is in the want of understanding this impossibility that ἀνελευθερία consists. The struggle to reconcile these two incompatibles, display and want of means, gives birth to numerous incidents of a ludicrous nature, and furnishes the comic element of the Character. Indeed, no other failing has been more commonly ridiculed by dramatic writers, satirists, and novelists. Many of the delineations of Theodore Hook will at once recur to the reader’s memory, and probably no few instances in real life. Hottinger has quoted from Pliny an anecdote which is so illustrative and instructive with regard to the whole matter, that I shall make no apology for repeating it. Pliny had been invited to dinner. Upon arriving he found that his host had distributed all the wine into three portions: one of superior quality for his distinguished guests; an intermediate sort for those of second rank; while the freedmen had to put up with very wretched stuff indeed. “How do you like the arrangement?” said the host. “Not very well,” replied Pliny. “How then do you treat *your* guests?” “I give them all the same viands; for I invite them to dine with me, and not for the purpose of making invidious distinctions. I share every thing

with those with whom I also share my table and my couch.” “ What, even with the freedmen?” “ Yes, even with the freedmen; for in a case of this sort I do not regard them as freedmen, but as my company.” “ Yes, but that must be expensive.” “ Not very much so.” “ How can that be possible?” “ In this way. If my freedmen cannot partake of my wine, I partake of theirs.”

περιουσία τις ἀφιλοτιμίας.] The MSS. generally have *περιουσία τις ἀπὸ φιλοτιμίας*. The Vatican MS. guides to the right word by reading *ἀποφιλοτιμίας*. From this Cas. conjectured rightly, as I believe, *ἀφιλοτιμίας*. This reading is also given by Ast. The Tauchnitz editor has *ἀπονοία φιλοτιμίας*, an expression to which *περιουσία ἀφιλοτιμίας* is, I hold, an exact equivalent. *Neglect of ambition carried to excess.* Compare, as Ast says, Demosthenes, Περὶ Παραπρεσβείας, p. 358. 21. : *περιουσία πονηρίας*, “ *insignis improbitas.*” Theophrastus, or his imitator, repeats the expression. See next Cap.: *περιουσία κερδοῦς αἰσχροῦ*, “ *insignis turpis quaestus*,” “ *cupiditas.*” Coray gives an interpretation of the original text, which I fear cannot be extracted from the words “ *opulence alimentée aux dépens de la gloire, ou opulence qui tire ses moyens des fonds qui pouvoient servir à satisfaire l'amour de la gloire;*” but can ἀπὸ mean “ *at the expense of?*”

δαπάνην ἔχονσα.] Here again the conjectures are innumerable. Cas. has *φεύγονσα*. Pauw: *φιλοτιμίας δαπάνην ἔχοντης*. Schwartz: *ἀπονία... δαπάνην ἐποῦσα*. Reiske: *δαπάνην ἔχθοῦσα*. Fischer: *δαπάνης ἀπέχονσα*, in which Ast concurs, rendering it “ *a sumptu faciendo aliena;*” *ἀπέχειν*, according to him, being equivalent to *entfernt seyn*, i. e. *to be naturally foreign from a thing.* Can *δαπάνην ἔχονσα* be defended on the grounds mentioned in the Preface, viz., that the *ἀνελεύθερος* does not always shun expense with notoriety for its object, but so manages it as to bring contempt upon himself? The whole would then mean, “ *That want of liberal spirit which carries with it expenses, but does not carry them out in a suitable or liberal way.*”

νικήσας τραγῳδοῖς.] This does not require alteration. By a sort of inversion of the figure of *abstractum pro concreto* the meaning is: “ *Cum in certamine tragico vixor evasit.*” Cicero, says Ast,—though I have been unable to find the passage,—employs *gladiatoribus*, in a similar manner, for “ *ludis gladiatoriis.*” The victors in the tragic chorus, whether poet or choragus, dedicated a

brazen tripod to Bacchus, upon which their names were inscribed. See the fifty-seventh and fifty-eighth Epigrams of Simonides. The *ἀνελεύθερος*, says Hottinger, is like the captain of a ship who is wrecked, after a long voyage, at the mouth of the harbour. The unfortunate man had gone through all the expense, and had nearly obtained the full glory of a successful choragia, when he loses all by attempting a petty saving in his dedicatory tripod.

ἐπιδοσέων κ. τ. λ.] I have here given the text as Ast has done, though it is most corrupt and unsatisfactory. On the *ἐπιδόσεις* or voluntary subscriptions, as distinct from the *λειτούργιαι* or regular contributions, see the Dictionary of Antiquities. The prytanes, says Cas., explained the pecuniary wants of the state, and exhorted the richer citizens to contribute aid. Then each man rose in his place and said *ἐπιδίδωμι ἔγώ τοσοῦτον*. If, however, they did not mean to give anything, they were either silent when they got up, or stole away from the assembly. Now, it seems hard to understand why he who did not intend to contribute should "rise and say nothing," instead of going away at once. Did the law require it? There is no authority for saying so. Therefore the reading *ἀναστὰς σιωπᾶν* is very unsatisfactory, to say nothing of its awkward position before *ἐκ τοῦ μέσου ἀπέλθειν*. We have the choice of Needham's correction *σιωπῆ*, adopted by Ast, and defended by *σιωπῆ*, found in many MSS.; or Coray's reading: *ἀναστὰς, σιωπᾶν, η ἐκ τοῦ μέσου ἀπέλθειν*: or Hottinger's solution of the Gordian knot, by expunging *ἀναστὰς* altogether. The question still remains, —what are we to do with *ἐκ τοῦ δῆμου?* Ast considers it an obvious gloss in the margin, explanatory of *ἐκ τοῦ μέσου*. Schneider explains it as equivalent to *ἐκ τῆς ἐκκλησίας*. If genuine, might it not be taken in close connection with *ἐπιδοσέων*, "*extraordinary contributions from the people?*" 'Από certainly would be more usual, but *ἐκ*, pointing to the *material source* from which they came, would not be inadmissible.

πλὴν τῶν ιερῶν.] The MSS. have *ιερεῖων*, a plain instance of confusion with the preceding *ιερείου*. Cas. originally suggested *τῶν ιερέων*, meaning, I suppose, "*such parts of the victim as were the "perquisites of the priests."*" He subsequently preferred *πλὴν τῶν ιερῶν*, which has been very generally accepted: "*such parts of the victim as were actually offered in sacrifice.*" He illustrates the whole from Athenaeus:

Οὐδ' ἐν Τριβαλλοῖς ταῦτα γ' ἔστιν ἔννομα,
οὐ φασι τὸν θύοντα τοῖς κεκλημένοις
δεῖξαντ' ἵδειν τὸ δεῖπνον, εἰς τὴν αὔριον
πωλεῖν ἀδείπνοις ἅπερ ἔθηκ' αὐτοῖς ἵδειν. xv. 3.

οἰκοσίτους.] “*Servants who found their own board,*” “*who took their meals at home.*” Cas., never at a loss, quotes from *Crates apud Athenaeum*, vi. 12. :

ἀστεῖον τὸ μὴ
συνάγειν γυναικας, μηδὲ δεῖπνίζειν ὄχλον,
δλλ' οἰκοσίτους τοὺς γάμους πεποιηκένται.

ὑπὸ τοῦ καταστρώματος.] I should have some hesitation in admitting *ἐπὶ* instead of *ὑπὸ*, the reading of the old MSS. Cas. had conjectured *ἐπὶ*, and the Pal. MS. confirms it. Ast concludes “*sine controversia vera est Casauboni scriptura.*” Now Cas. informs us, from *Pollux*, that the trierarch had always a small cabin on the poop, which he fitted up for himself. The *ἀνελευθερία*, he adds, consists in the fact, that our trierarch, instead of using his own hammock, “*promiscuè cum reliquis in transtris cubat, et gubernatoris stragulis utitur.*” He does not attempt to prove, nor do I believe it to have been proved, that the crew necessarily slept *on* the deck. I should conceive that they took refuge “*under hatches,*” not only to avoid inclement weather, but because of the well-known deleterious effect of the moon’s rays in those latitudes upon those who sleep beneath them. Cf.: “*The sun shall not hurt thee by day, nor the moon by night.*”—*Psalms.* I have not therefore removed *ὑπὸ* from the text. The Homeric vessels, it is true, were *ἄφρακτοι*, “*without decks*” (*Thuc.* i. 10.), and even so late as the Persian war the Athenian ships were only partially decked (*Ib.* i. 14). Afterwards, however, they generally were *κατάφρακτοι*, or “*completely decked.*” Pauw conjectured *ἀπὸ τοῦ καταστρώματος*, “*stragulas e tabulato subductas sibi substernit;*” and he is followed by Fischer, Schneider, and Bloch. Hottinger has: “*So lässt er das Bettlager des Steuermans vom Verdeck herunter holen,*” but I do not see how he extracts this from the simple *ὑποστορήνυσθαι.* Surely the preposition does not refer to the *deck*, but to the individual himself.

καὶ τὰ παιδία κ. τ. λ.] This additamentum of the Pal. MS. I have printed as it stands. As the latter part of it is unintelligible there is a wide field for conjectural emendation. Perhaps, as in

the other similar cases, the text is hardly worth it. One thing seems certain, *τοῦ ἀποτίθέντος* is a mere repetition of which *τὸ ἀποδίδοντος* is the obvious correction. It is not so clear whether we should substitute for *παιδομούσια* the word *παιδομουσεῖα*, or *τὰ τῶν παιδῶν μουσεῖα*. Both seem to imply a sort of holiday feast in honour of the goddess of learning, Minerva, at which, perhaps, the scholars made presents to their teacher. This, as Hottinger says, seems to be implied by the word *συμβάλλωντα*. It is childish to suppose, with Schneider, that the regular school fees are meant, as such an expedient for the avoidance of payment could not possibly be successful. L. and S. do not recognise the word *παιδομουσεῖα*.

ἀψωνήσας.] “*When he has gone marketing.*” For a similar use of the word see ante, Cap. XIII. Περὶ Ἀναισχυντίας.

καὶ ἔνδον.] The word, from its etymology, implies “*in the house*,” sc. ἔν δῶ for δῶμα. Homer, χαλκόβατες δῶ. The ἀνελεύθερος is in the position of a gentleman famous in nursery rhymes, who had but a single garment. Casaubon quotes Cic. pro L. Flacco, c. 29. : “Romam advenis, affers faciem novam, nomen vetus, purpuram Tyriam, in quâ tibi invideo quod unis vestimentis tamdiu laetus es.”

καὶ διειλεγμένου.] We have here several other long additions from the Pal. MS. I agree with Hottinger in believing that the whole is the work of the same scribe whose *improvements* upon his author we have so frequently had occasion to notice. He obviously did not possess the delicate discrimination of Theophrastus, for these traits, if our theory be correct, appertain to the *μικρόλογος*, rather than to the character which we are at present considering. The text seems to tell its own story, for the attempts of the Pal. scribe to add force to the expressions of the original is rendered obvious by the brackets. Ast, contrary to his usual custom, has concocted a fresh reading out of the two, by adopting just so much of the Pal. text as pleased him, a proceeding which I cannot regard as justifiable.

ἀνακάμψας.] Ast objects that the word can only mean *redire, reverti*, and that, therefore, it is inappropriate in this place. Consequently he would substitute for it *ἀποκάμψας*. But, according to his own showing, *ἀνακάμπτοντες*, in the Tabula of Cebes, signifies

“*walking up and down*,” “*die hin und her gehenden*.” The truth is that ἀνακάμπτειν is properly said of turning the pillar in the stadium, as was done in a chariot race. I do not, therefore, see why it may not here mean “*making a sharp turn round the corner of a street*,” the metaphor giving a more graphic force to the expression. Stephani Thesaurus has ἀνακάμπτειν, “*defletere et declinare de viâ*,” which is scarcely accurate.

μὴ πρίασθαι.] Cas.: “*Juvenalis, Satira, vi. 352.* in Romanis mulieribus hanc notat illiberalitatem simul et ambitionem:

‘ Ut spectet ludos, conductus Ogulnia vestem,
Conducit comites, sellam, cervical, amicas,
Nutricem et flavam, cui det mandata, puellam.’ ”

ἔξοδος.] Casaubon also abundantly illustrates this. The women in the Lysistrata complain χαλεπὴ γυναικῶν ἔξοδος, and, indeed, the complaint was reasonable, as the seclusion of the respectable class of females in the free republic might be compared with the modern practice among the Moslems. There were, however, certain occasions when their presence was necessary in the public processions, and in these rare, and therefore highly valued, ἔξοδοι the matrons of distinction appeared with a train of servants, and in splendid dresses. Of the value attached by the women to this privilege we may form an idea from the fact that Plato (De Legibus, lib. vi.) suggests the deprivation of it as a penalty: μὴ μετέχειν τῶν ἔξοδων τῶν γυναικείων καὶ τιμῶν καὶ τῶν εἰς γάμους καὶ γενέσεις παιδῶν φοιτήσεων. The epithet of φιλέξοδοι was not considered more complimentary than is its counterpart, “gad-about,” among ourselves. See the famous passage at the close of Pericles’s speech, Thucydides, lib. ii.; Eurip. Troades, v. 649.; Menander, Fragment, 87. It was one of the duties of the γυναικόνομοι to watch over the ἔξοδοι of the women, and there was a law at Syracuse which forbade women to quit the house at all during the night, and only by day with the permission of the Γυναικόνομοι. On this interesting subject consult, by all means, the *Excursus in Bekker’s Charicles*. That learned writer, though he considers it an exaggeration to say that the Grecian Gynækonitis was a place of durance like the Oriental harem, does not himself give a much more favourable picture of the social condition of the Greek women. “Our business,” he says, “is with the historic period. At this time, and in the very focus of civilization, the women were treated as a lower order of beings, neglected by

nature in comparison with man, both in point of intellect and heart; unserviceable for public life, easily inclined to evil, and fitted only for propagating the species, and gratifying the sensuality of man."

πάλιν πήξει.] Schneider prefers to read *παλιμπήξει*, as one word, and renders it, " *calceamenta duplice fulmenta suppacta*." But, as we have already said, the trait is far more suited to the *ἄγροικος*, or the *μικρόλογος*, and its introduction here interrupts the tenor of the whole passage, which has been well given by Bloch: " *Sordidus iste, qui nec servum sibi, nec ancillam uxori emere vult, servilibus ipse fungitur officiis.*"

έκκορεῖν.] " *To sweep the house out;*" hence, *μὴ έκκόρει τὴν Ελλάδα.*—Ar. Pax, 59. I mention this only because the old MSS. had universally transposed the expressions, reading *καλλύναι τὴν οἰκίαν*, κ. τ. λ. Casaubon has a curious piece of erudition here from Hesychius, who seems to have confounded the word with *έκκοριζω*: " *Hesychius qui τὸ κορεῖν etiam φθείρειν exponit, videtur hoc voluisse docere, eam vocem a κόρις deductam interdum accipi pro cornices occidere, vel cornicibus lectos purgare, quod cornicare Latinè dicitur, ut pulicare Græci φθειρίζειν.*"

παραστρέψαι τὸν τρίβωνα.] Simple as this seems it is interpreted in all sorts of ways. Casaubon says, " *παραστρέψειν est ex parte invertere*," by which he implies that the *ἀνελεύθερος* skilfully turns his robe when in company, so as to keep out of sight the soiled and threadbare places. Fischer understands the verb to mean, that the man gathers up his robe in his hands to prevent its touching the ground, and so becoming dirty. Hottinger and Coray suppose him to turn his dress when he sits on it to avoid wearing out the external side. " *So oft er sitzen will, so uberschlagt er untenher seinen abgetragenen mantel, um die Aussenseite zu schonen.*" Schweighaeuser and Ast seem to imagine that the *ἀνελεύθερος* folds up his cloak and sits upon it, in the theatre and elsewhere, instead of employing for that purpose an ornamented cushion carried by a slave, as was the ordinary practice. " *Pour s'asseoir il roule le vieux manteau qu'il porte lui-même, c'est-à-dire, au lieu de se faire suivre par un esclave qui porte un pliant, comme c'étoit l'usage des riches, il épargne cette dépense en s'asseyant sur son vieux manteau.*" This last interpretation is strongly supported by the words *δν αὐτὸς φορεῖ*, which

points to the fact that he thus carries his own cushion in the shape of an old cloak, and so spares the expense of an attendant. Schweighauser quotes Aristoph. *Equit.* v. 1284.:

ἔχει νῦν ἐπὶ τούτοις τοιτονὶ τὸν ὄκλαδίαν.

The remark of the Scholiast is still more to the point: ὄκλαδίας δίφρος, ὃν οἱ ἀκόλουθοι τοῖς πλουσίοις εἰς ἀγορὰν ἡκολουθοῦν φέροντες. I wonder that a similar passage in our own author has escaped all the learned editors. Cf. Cap. II. Περὶ Κολακείας· καὶ τοῦ παιδὸς ἐν τῷ θεάτρῳ ἀφελόμενος τὰ προσκεφάλαια, αὐτὸς ὑποστρῶσαι.

CHAPTER XXVIII.

Περὶ αἰσχροκερδείας.] “L’Avarice,” “Die niedrige Habsucht,” “Avarice,” “Covetousness.” It will be remembered that we divided those faulty dispositions of mind which have reference to pecuniary interests into two general heads, Avarice and Parsimony. Both of these were directed to wealth as their object, but the first aimed more at acquisition, the second at maintaining what it already possessed: Avarice, we saw, was of necessity unscrupulous and ever ready to sacrifice principle in the prosecution of its darling designs; Parsimony, on the contrary, did not spring so much from Covetousness as from Timidity, and was by no means inconsistent with a certain honesty of purpose and behaviour; the one attained its object by defrauding others, the other by denying itself. Of the latter Theophrastus has treated (in its two-fold development) in the two last chapters; on the former he might well enough have treated in a chapter on *αἰσχροκερδεία*. But whether this particular chapter on *αἰσχροκερδεία* ever proceeded from his pen is a very different question, and one which, it is to be feared, we must decide in the negative. In the first place, this character, and that of the *φιλοπόνηρος*, are absent from all the ancient MSS. They were first published in the year 1786 by Amaduzzi, an Italian scholar, who found them appended to the MSS. in the Vatican, of which so much has already been said. It should, however, be added that Casaubon had already met with their titles at the close of another MS. But, in the second place, they exhibit so little of the real manner of Theophrastus, they are so little regulated by reference to any one fixed and clear conception, they are so nearly a mere *cento* of phrases collected from

other portions of our author's work, that discriminating scholars are almost unanimous in suspecting their genuine character. Hottinger expresses this opinion in exceedingly emphatic terms: "Die Aischrokerdeia, oder die niedrige Gewinnsucht, spielt so oft in das Gebiet der Knickerey und der Knauserey hinein, und gewisse Züge haben so auffallende Aehnlichkeit, dass nur ein Kopf von schwacher Beurtheilung die Begriffe so vermengen, nur ein Schriftsteller von dürftiger Erfindungskraft an sich selbst zum Plagiarius werden könnte." With this judgment I so entirely coincide that I shall only trouble the reader with such exegetical commentary as is necessary to the understanding of the text.

περιουσία κερδοῦς.] This is one of the objectionable phrases which would of themselves cast a doubt upon the genuineness of the whole Character. It seems plain that *περιουσία* cannot contain the sense of "*cupiditas*," nor is it worth while to supply *ἐπιθυμίας*, or any word of a cognate sort.

ἐστιῶν.] So Schneider has well corrected for the *ἐσθιῶν* of the MSS. Again, *παρὰ ξένον* is a correction of *περὶ ξένον*, suggested by Beck, and generally adopted.

καὶ οἰνωπωλῶν κ. τ. λ.] These sentences which follow found their way into the chapter *Περὶ Βδελυρίας*, with which they obviously have no connection. It does not seem to me at all impossible that they may have originally belonged to the chapter *Περὶ Μικρολογίας*, but as the present Character is a species of debateable ground, the editors have included what was so doubtful within its limits. It may interest the reader to be informed, from Lucian (quoted by Cas.), that the hosts in olden time had already adopted the three most obvious methods of cheating their customers in the matter of wine,—i. e. diluting, adulterating it, and giving short measure. *Οἱ φιλόσοφοι ἀποδίδονται ῥὰ μαθήματα, ὥσπερ οἱ κάπηλοι, κεραίμενοι γε οἱ πολλοὶ καὶ δολώσαντες καὶ κακομετροῦντες.* — Hermot. T. IV. p. 78. Wine which suffered the first operation was called technically *ἴδαρής*. This may serve to illustrate a passage in the Agamemnon (v. 766.) which commentators generally explain in a slightly different sense. *Ὑδαρεῖ σαίνειν φιλότητι* is not simply "A milk and water friendship" (Peile), "With a waterish friendship beaming" (Conington), *ἴδαρής* implies "*adulterated*,"—the spurious article passed off for the genuine one.

τηγνικαῦτα κ. τ. λ.] I have given the reading in which most

editors acquiesce, without specifying all the attempts, some of them very absurd, which have been made upon the original text—*ἡνίκα ἀν δέη πορεύεσθαι, ἀπιών τοὺς νιεῖς*. The Vatic. MSS. paved the way for improvement by exhibiting *τηγικαῦτα*. But the whole seems to be derived from a paragraph in the chapter *Περὶ Ἀναισχυντίας*, which see.

Θεατρῶναι.] These persons, also called *θεατροπῶλαι*, were originally contractors, who, when the Athenian theatres were constructed of wood, were permitted to receive the entrance fees of two obols per man, on condition of keeping the building in repair. When, however, the stone theatre was built the office did not become extinct, and the *θεατροπῶλαι* appear to have farmed the receipts, since they are spoken of by Polux as *οἱ θέαν ἀπομισθοῦντες*. The *τηγικαῦτα*, says Schneider, refers “ad eam diei horam, quā redemptores gratis admittunt plebeculam.” What this was, does not appear very plain. It may refer to a late period in the performance, like our half-price, or perhaps to something which corresponded to a “free night.” Cas. (on ch. xi.) seems to incline to the former opinion. “Videntur hi theatorum redemptores sub finem spectaculorum quemvis gratis soliti esse admittere, id enim Theophrastus isto loco manifesto innuit.”

έφοδιον.] Cas. quotes, without a reference, from Marcellinus in Hermogenem: *Νόμος τὸν πρεσβευτὴν λαβόντα παρὰ τοῦ ταμίου τὰ ἔφοδια ἀχρὶ τῶν τριάκοντα ἡμερῶν ἔξελθεῖν ἐπὶ τὴν πρεσβείαν*. That the sum so provided was two drachmæ per diem the reader will remember from a familiar passage in Aristophanes, *Acharnians*, v. 65.:

*ἐπέμψαθ' ἡμᾶς ὡς βασιλέα τὸν μέγαν
μισθὸν φέροντας δύο δραχμὰς τῆς ἡμέρας.*

Three drachmas per diem were occasionally paid, and we know that the five Athenian ambassadors who went to Philip of Macedonia were absent three months, and received 1000 drachmas. See Demosthenes. Aristophanes uses the term *έφοδια* twice. (*Acharn.* v. 53., and *Plutus*, 1023.) It is also as old as Herodotus (*έπόδια λαβών*, iv. 70.), and may be frequently met with in the fragments of the later comic writers.

μεῖζον φόρτιον.] For it was the custom to make a slave carry

the bedding and other necessary articles. Hence the complaints of slaves in comedy, ridiculed by Aristophanes, Ranæ, v. 3. *Στρωματόδεσμα*, says Cas., was the Greek, and *sagma* the Latin name. Strange to say, he does not quote Juvenal, iii. 251 :

“Corbulo vix ferret tot vasa ingentia, tot res
Impositas capiti, quas recto vertice portat
Servulus infelix, et cursu ventilat ignem.”

ἐλάχιστα (τῶν) ἀλλων.] I.e. ἐλάττω. This passage of course carries with it no authority. But on the somewhat important usage of the superlative for the comparative, see Ast, on Plato de Legg. pp. 20. 107., and St. John i. 16.

τῶν ξενίων τὸ μέρος.] So some MSS. ; the reading of others is ἀπὸ ξενίων. Ast interprets “*Partem suam virilem munerum*,” which is probably correct. The writer probably alludes to the presents given by foreign potentates to the members of an embassy. See Demosthenes, De Falsâ Legat. p. 343. “All ambassadors, during the time that they were able to have fixed residences, were never compelled to live at their own expense ; they were supported by presents which they received, both in free states and countries where the government was monarchical.”—*Böckh, Public Econ. of Athens*, vol. I. p. 317.

ἀπαιτεῖν.] “Positum hic et paulo ante pro μεταιτεῖν; id enim propriè μεταιτεῖν est.”—Cas., who however subsequently admits that ἀπαιτεῖν may stand in its sense of “flagitare.” The true force of the word has been already explained. See note on ἀποδοῦναι. Cap. XVIII.

κοινὸς Ἐρμῆς.] Παροιμία ἐπὶ τῶν κοινῆς τι εὐρισκόντων. Hesychius. So in certain parts of the country the expression “King's halves” is used.

καὶ τὰ τοιαῦτα.] So the Vatic. MSS. Others have τὰ δὲ δὴ τοιαῦτα. Both, I have little doubt, are clumsy interpolations. The word ἐφελκῦσαι does not seem very appropriate. Amaduzzi, the discoverer of the MSS., whose scholarship appears to have been of a very inferior order, renders it “*plures dies reddere differt*,” which can hardly be correct. Ast says: “verbum *induendi* requiritur.” I cannot see any other sense assignable to the word

than the ordinary one, “*drags it after him*,” sc. through the mud. He does not even take care of it, but hacks it about in common use.

φειδωνίφ μέτρῳ.] Amaduzzi's MS. has φειδομένῳ, upon which he enlarges in the following fashion: “*Lectio codicis Vaticani omnia ægrorum grammaticorum somnia profligat ut exorientis solis radii nebulas fugant atque dispellunt.*” Notwithstanding all this, with Hottinger, “I stand by the old reading.” It appears, from Strabo, that the invention of measures was attributed to Pheidonius, an ancient king of Argos. Hottinger also quotes Pollux, x. 179.: εἴη δ' ἀν καὶ Φειδων τι ἀγγαῖον ἐλαῖηρὸν, ἀπὸ τῶν φειδωνίων μέτρων ὀνομασμένον. And Alciphron (he says), III. 34., calls this man a μικρολόγος [qy. μικροπρέπης]. The comedians delighted in getting a name to pun upon, as indeed was the case with this very one. Vide Aristoph. Nubes, v. 65.:

έγὼ δὲ τοῦ πάπτου τιθέμην Φειδωνίδην.

I have little doubt, therefore, but that Φειδωνίων μέτρον had become a common proverbial expression, and a joke at Athens; hence its use here.

έγκεκρουσμένῳ.] As most of the old MSS. have ἔκκεκρουσμένῳ, and the Vatic. the simple form κεκρουμένῳ, few readers will object to this modification of the word by Cas. It means, “*with the bottom battered in*,” so as to make it contain less. The other could only be “*with the bottom knocked out*,” which is of course anything but appropriate. Perhaps, after all, the simple κεκρουμένῳ might stand as implying *battered sides, bottom, and all*, and therefore holding less.

ἀποσπῶν.] The Codex Vatic. has ὑποσπῶν, “*secretly filching*”; but this does not seem to me so graphic as ἀποσπῶν, “*sweeping off the top*,” so as not to give “*full measure and running over*.” Remark the αὐτός: he does not trust the steward, or housekeeper.

καὶ ὑποπρίασθαι κ. τ. λ.] We have here a wide field of conjecture in which the editors have not been slow to expatiate. Where the passage occurs in the old MSS. it stands: ὑποπρίασθαι φίλον ἐπιλαβὼν ἀποδόσθαι: the newly discovered Pal. helps us out with ὑποπρίασθαι φίλον δοκοῦντος πρὸς τρόπου πωλεῖσθαι. With these materials the editors have constructed all sorts of readings. Schneider retains: ὑποπρίασθαι φίλον ἐπιλαβὼν ἀποδόσθαι. Fischer:

ὑποπρίασθαι φίλου, καὶ λαβὼν ἀποδόσθαι. Schwartz: ἵππον χρᾶσθαι φίλου ἔπειτα λαθὼν ἀποδόσθαι. Gale: ὑποπρίασθαι · ἀμέλει φίλου. Coray: ἀποπρίασθαι φίλου δοκοῦντος πρὸς τρόπου πωλεῖν, καὶ ἐπιβαλὼν ἀποδόσθαι. Hottinger unites Fischer and Coray, except that he does not change ὑπὸ into ἀπό, and reads: ὑποπρίασθαι φίλου δοκοῦντος πρὸς τρόπου πωλεῖν, καὶ λαβὼν ἀποδόσθαι. Bloch: (καὶ) ὑποπρίασθαι φίλου, ἐπιλαβὼν (δὲ) ἀποδόσθαι. Finally, Ast proposes: καὶ ὑποπρίασθαι τι, φίλου δίδοντος πρὸς τρόπου, καὶ ἐπιλαβὼν ἀποδόσθαι,—ορ καὶ ὑποπρίασθαι τι, φίλου διώκοντος ἐκ παντὸς τρόπου, καὶ ἐπιβαλὼν ἀποδόσθαι, “*Clam emit quod amicus ipsius quovis modo appetit, sc. sibi comparare cupit, et deinde pluris ipsi id vendit.*” This, however, he admits “nimis forsitan recedit à vulgari scripturâ.” I have omitted the conjectures of reviewers: perhaps I should have omitted those of professed editors also; but I was not unwilling to show with what an editor at the present day has to deal. I cannot say that my original opinion has been changed. It is simplest to take the reading of the better MSS. and suppose that something has been lost, which lacuna the writer of the Pal. clumsily attempted to supply: καὶ ὑποπρίασθαι φίλου, καὶ ἐπιλαβὼν ἀποδόσθαι, “*and to purchase from a friend under cost price, and to sell again, laying on a profit.*” This sense of ἐπιβάλλειν is confirmed by Arist. Polit. l. 4. 5.: ὀλίγον μισθωσάμενον ἄτ' οὐδενὸς ἐπιβάλλοντος. If, however, the reader attach a greater value to the Pal. MS. than I do, and suppose that it contains the elements of the right correction, I would read: καὶ ὑποπρίασθαι φίλου τι δόντος πρὸς τρόπου ἐπιβαλὼν ἀποδόσθαι, “*And when a friend, as an accommodation, has permitted him to purchase an article under cost price, he puts a profit on and sells it.*”

τετταράκοντα.] Most of the old MSS. have τριάκοντα. One, however, has μὴ ἄκοντα, which Sylburg acutely saw must be for μ ἄκοντα = τετταράκοντα. The latter is the more natural sum, for our friend paying a debt of 40 minae, or 400 drachmas, abstracts 1 drachma from each thousand.

τὸν Ἀνθεστηρίωνα.] This month corresponded, in part, to February and March. The Ἀνθεστήρια were celebrated on the 11th, 12th, and 13th, which explains the words διὰ τὸ θέας εἶναι πολλάς. By εἰς τὰ μαθήματα is, of course, meant “*to their lessons.*” I do not value Ast’s objection, “*Insolitum est hoc dicendi genus, quum τὰ μαθήματα de altioribus ferè disciplinis usurpari soleat;*” for he only quotes Aulus Gellius and Sextus Empiricus, who wrote

in an age when an affected meaning was given to the word. How far is our use of the term "Science" liable to a similar objection?

ἀποφοράν.] The money which slaves let out to hire brought back to their masters. See, on this custom, Böckh. Public Econ. of Athens, I. 99. Schneider most aptly cites: *ἴνα λαμβάνωσι τὰς ἀποφορὰς ἐλευθέρους ἀφίεναι τοὺς δούλους.*—Xen. De Repub. Athens, I. 11. Elsewhere it seems to be used for the *rent* paid by the same class of persons for cottages, &c. The amount of this *ἀποφορά* was uncertain, but the student may form some opinion of the value of labour at Athens from two passages quoted by Schneider, Xenoph. de Vect. c. 14.: *Νικίας ποτε χιλίους ἀνθρώπους Σωσίᾳ τῷ Θρακὶ ἔξεμίσθωσεν ἐν τοῖς ἀργυρίοις, ἐφ' ὃ ὀβολὸν ἀτελῆ ἐκάστου τῆς ἡμέρας ἀποδιδόναι.* We learn, too, from *Aeschines contra Timarch.*: *οἰκέτης δημιουργὸς τῆς ὀκνογομικῆς, "brought back" to his master two obols daily, ὃ δὲ ἡγεμῶν τοῦ ἐργαστηρίου τριώβολον.* Schneider might also have cited the employment of the slaves which belonged to Demosthenes. See contra Aphobum, p. 816. And, again, Xen. Memorabilia II. 7. 5, 6. The money paid by the government for the services of slaves on board the fleet was also called *ἀποφορά*.

ἐπικαταλλαγή.] This seems nearly equivalent to our mercantile expression, "The agio," a kind of discount arising from the difference in value of the precious metals, and consequently of coins, "*the money paid for exchange.*" *Καταλλαγή* and *κόλλυβας* seem to have been used in the same sense. Cf. Demosthenes, de falsâ Legatione: *τὸ χρύσιον καταλλαττόμενος φανερῶς ἐπὶ ταῖς τραπέζαις.* And Polycl. p. 1216. § 40. (quoted by Shilleto): *ἡ τιμή τις ἦν καὶ νόμισμα ποδαπὸν, καὶ ὅπόσον ἡ καταλλαγὴ ἦν τῷ ἀργυρίῳ, "the agio, the exchange between different countries."* See also Athenæus, VI. 225. B., XI. 303. A. Pollux also, in reference to banking, has *καὶ τὸ καταλλάττειν νόμισμα* (VII. 70.). On the Chalcus see the Dictionary of Antiquities. See also Dem. Περὶ Παραπρεσβείας, § 24. p. 376.

παρὰ τοῦ χειρίζοντος.] Both Schneider and Ast suspect, or more than suspect, a great lacuna after these words. The latter accordingly prints the passage with asterisks. They cannot understand *ὁ χειρίζων* in any other sense than "the manager," or house-bailiff; and they quote Xen. *Economica*, XIV. 6. for *διαχειρίζειν*. It does not seem to me impossible that the writer may use the word with particular reference to the subject in hand. In this

case ὁ χειρίζων would mean, “*the man who has the management of the matter*,” perhaps the servant to whom it is entrusted, or the pastry-cook who contracts to furnish the dinner.

ἀπογράφεσθαι.] Sensu medio, “*to have put down in the account*,” “*in rationes referre*.” Casaubon cites a well-known passage descriptive of a miser’s conduct to his slaves from Juvenal, xiv. 126.

συναποδημῶν.] The previous sentences were found in the old MSS. attached to the Cap. Περὶ Βδελυρίας. From these words to the end we have the newly discovered fragment of the Pal. MS. The reader will easily detect their repetitions.

ἔξω μισθῶσαι.] See the previous note upon ἀποφοράν.

συναγόντων.] “Συνάγειν est symbolam ad convivium, vel cœnam colligere; igitur convivium apparare s. habere collaticum.” —Ast. The whole expression, as he says, is equivalent to “*getting up a pic-nic*.”

ὑποθεῖναι κ. τ. λ.] I have here ventured to give a reading which differs from all the existing editors, but only from the MS. by the transposition of two words. The MS. has ὑποθεῖναι τῶν παρ’ ἑαυτῷ διδομένων. All hold this to be corrupt. Coray would read: ὑπεκθεῖναι. Nast: τῶν ἀποτεθέντων . . ὑποστᾶσαι. Schneider: παρ’ ἑαυτοῦ, and construes ὑποθεῖναι, *imputare*. But there is no authority for the use of the verb in such a sense. Hottinger, therefore, substitutes ἀναθεῖναι, but this is no improvement, for ἀναθεῖναι is *adscribere, tribuere, dedicare*, and never *imputare*. Ast finally reads: ἀποθεῖναι τῶν αὐτῷ διδομένων; which can only mean, “*sets apart some of what is assigned to him, or given by him*,” no great proof of αἰσχροκερδεία surely. I construe ὑποθεῖναι παρ’ ἑαυτῷ τῶν διδομένων, “*stores up somewhere in his own house part of the contributions*,” and this usage of ὑποτίθημι is, I consider, justified by such expressions as, ὑποθεῖναι τι τῇ γνώμῃ (Demosth. p. 550. 5.), “*to store up a thing in the mind*.”

ἐκδιδομένου θυγατέρα.] The MS. has θυγατέρος. An illustration of the obvious confusion between α and ος in the uncial letters, which has been pointed out by Porson, ad Hec. v. 782. Beck corrects ἐκδιδομένης θυγατέρος, and Schneider ἐκδιδόντος, supposing that the mid. voice could not be employed in this sense. But Ast

cites Plutarch, *Vita Thes.* p. 2. A.: πολλὰς μὲν ἐκδόμενος θυγατέρας τοῖς ἀρίστοις. There is, however, better authority than that of Plutarch, *Herod.* II. 47. : οὐδέ σφι ἐκδίδοσθαι θυγατέρα οὐδεὶς ἔθελει, οὐδὲ ἀγεσθαι ἐξ αὐτῶν. The middle also (say L. and S. in voce) is employed by Demosthenes and Plato. For προκέμψη in the MS. the correction προσπέμψη is from Ast. Others propose προπέμψη.

προσφοράν.] In this place seems to mean “*a bridal present.*” “Amici enim et necessarii munera solebant mittere sponso et sponsae, quae peculiari nomine ἐπαύλια (proprie secundus dies nuptiarum) repotia dicebantur.” —Ast, who refers to Pfeiff. *Antiq. Grec.* IV. 14. p. 632. This reference I have no means of making. But ἐπαύλια is generally understood of a sort of festival celebrated the day before the marriage at the father-in-law’s house. To this succeeded the ἀπαύλια, “*sleeping alone*,” i. e. of the bridegroom at the same house. The editions of Pollux make *this* word equivalent also to “*presents sent to the bride;*” but it may be an error for ἐπαύλια. The word προαύλια again signified the day before the wedding, corresponding to which was ἐπαύλια, the day after. But we have seen that ἐπαύλια had, as given in L. and S., another signification, so that considerable confusion exists upon the subject. L. and S. do not notice this usage of προσφορά. See, however, Bekker’s *Charicles*.

ἄ μητ' ἀν κ. τ. λ.] The MS. has: ἀ μὴ τ' ἀν ἀπαιτήσαι, μὴ τ' ἀν ἀποδιδόντων ταχέως ἀντισκομσαι. The correction I have given is Ast’s: “Quae neque repetet quispiam, neque si alter ea reddat, facilè recipiet, i. e. sumet.” It is not necessary to dwell upon a passage obviously spurious and corrupt. I subjoin the reading of Coray and Schneider: ἀ μητ' ἀν ἀπαιτήσεις, μητ' ἀν ἀποδιδόντων ταχέως ἀν τις κομίσαιτο. The expression ἀποδιδόντων is, of course, absolute and indefinite, “*and if people do give them back.*” Germanicè, “*Wenn man es ihm zurückgibt.*”

CHAPTER XXIX.

Περὶ ὀλιγαρχίας.] “The character of the Oligarch.” I had originally classified this Character with Ἀλαζονεία and Ὑπερηφανία, and the other developments of Pride. And it may perhaps be doubted whether this classification be not the correct one. In-

deed if the accompanying Character of the *φιλοπόνηρος* had not been added to the Theophrastean Gallery by the newly-discovered MS., few readers would have looked for the *δλγαρχικός* in any other connection than that which has been suggested. But the two so obviously correspond, they are so clearly a pair of political rather than social portraits, that I cannot but allow considerable weight to the opinion of Hottinger, who regards them as such, and combines them accordingly. The history, however, of the text of the *φιλοπόνηρος*, and its internal evidence, as in the case of its companion the *αισχροκέρδης*, suggest very grave doubts of its authenticity: and Hottinger, who couples the present Character with it so closely, is therefore constrained to dispute the authorship of both. His arguments are these: First, if Theophrastus, who has delineated social characteristics with such delicate shading, had turned his attention to the political phase of human life, he would never have been contented with two broadly drawn, and strongly contrasted portraiture. Secondly, with the exception of the misapplied quotation from Homer, there is nothing in the delineation of the Oligarch worthy of the fine genius of Theophrastus. All the traits are very feeble, and, in fact, mere repetitions of the same prominent idea. Were there no stronger grounds for doubting the genuineness of the Characters in the Pal. MS., I confess that I should hardly look upon these arguments as conclusive. In the first place it may have been the design of Theophrastus only to touch upon Politics incidentally, so far, that is to say, as they affected the peculiarities of individual character, and modified the aspect of social and domestic life. For this purpose he may well enough have selected the two great antagonist extremes of the two great parties which rent asunder Greek society, and exhibited their result upon feeling and manners in the Characters of the Oligarch and the unprincipled Demagogue. With regard to the other objection, that the portraiture of the Oligarch exhibits but little variety, I cannot say that it appears decisive. This very want of variety, this stupid adherence to one idea,—that of personal superiority founded upon wealth,—which colours the whole intellect of the Oligarch, and forms his only principle of action, seems to me singularly true to nature, and characteristic of the man. But, after all, we depend upon the evidence in favour of the Pal. MS. for our judgment concerning the *φιλοπόνηρος*. The present Character stands upon different grounds, for there is no external evidence against it. Even, therefore, if the former be rejected, this may be retained, and classified,

as has been said, with ὑπερηφανία, &c. It may be that Theophrastus wrote it, and that some subsequent editor of different opinions added the chapter Περὶ Φιλοπονητὰς, as a companion picture, and a sort of set-off. But whether such a conjecture be probable, we do not know enough about the political sympathies of our author to decide. I ought to add that Ast agrees with Hottinger, and expresses an opinion against the claim of the present Character to be considered as the work of Theophrastus.

† *ἰσχυρῶς κερδοῦς γλιχομένη.*] The definition is most unsatisfactory, and indeed the reading of the MSS.—*ἰσχυροῦ κερδοῦς γλιχομένους*—points to an evident mutilation or corruption of the text. Under these circumstances I have thought it better to allow it to stand with a slight correction, for I cannot assent to the “triumphant” alteration of *κερδοῦς* into *κράτονς*, admitted by Ast and others as a complete restoration of the passage. In the first place we have *δλιγαρχία*, a *status* or *social condition*, defined by *φιλαρχία* (in itself a questionable word), a *passion* or *appetite of the mind*. Secondly, the definition is purely generic, and exhibits no differential notion to distinguish its subject; “a strong passion for power” being as applicable to the Despot or Demagogue as to the Oligarch. Lastly, if we exclude *κερδοῦς*, we put out of sight a very important feature in the Oligarchism of which the author is speaking. He evidently refers not to an Aristocracy of blood or intellect, but to an Oligarchy founded simply upon wealth; such an Oligarchy as in ancient societies contested with Democracy that political power which the course of time inevitably wrested from the earlier form of governments—an Aristocracy of race. All the language and all the actions of the Oligarch are incontestable evidence of this. Witness his horror of poverty, and his dread of coming into contact with the “great unwashed.” I do not contend for the reading *κερδοῦς*, as it stands; but, for the reasons above given, neither can I accept *κρατοῦς* as a complete and satisfactory substitute.

βουλομένου τῷ ἄρχοντι.] This is one of the cases where the reading of the Pal. MS. is valuable. The older MSS. had no verb corresponding to *προσαιρεῖσθαι*, which is, indeed, Schneider’s correction for *προαιρεῖσθαι*. He interprets *allegere, socios dare*.

παρελθὼν ἀποφάναι.] The MSS. have *ἀποφήνας ἔχει*, which is, of course, unintelligible and corrupt. Ast argues that the *ἔχει*

arose from the following κατέχειν (I should rather say from a confusion of the letters with ὡς δεῖ immediately succeeding). When (he adds) ἔχει was once introduced the preceding infinitive would, of course, be changed into a participle; thus he supposes that ἀποφάναι became ἀποφήνας. The meaning, he says, is "*contradicere*," "*populi petitione refragare*." This is perhaps as good a way of dealing with the difficulty as has been suggested. I had myself conjectured ἀποφήσας ἔχειν, "*persists in denying*," according to the well-known usage of ἔχειν with the participle. Cf. γῆμας ἔχεις, Soph. *Œdip. Tyr.* v. 577. I see that Fischer had suggested, "*ἀποφήνας ἔχειν*, i. e. *ἀποφῆναι elegans loquendi formula, de qua vide Spanh. ad Arist. Ran. v. 204.*" The reader must judge between these conjectures, that of Ast's given in the text, and ἀποφήνασθαι, the reading of the other editors.

ὡς δεῖ αὐτοκράτορας τούτους.] This is an addition from the Pal. MS.: *τούτους* of course refers to the Archons. Ast considers the whole as "*ineptum*," and asks, "*Quinam sunt illi alii et decem?*" Schneider's explanation is, "*unus e tribu quâque eligitur, et senatui proponitur approbandus.* *Ἄλλοι quo referatur nescio, nisi forte oligarchicus expectaverat solus ipse ut allegeretur Archonti Socius.*" To this Ast replies: "*προβάλλεσθαι non proponi, ut Coraius et Schneiderus acceperunt, sed eligendos proponere.*" The latter, *mediâ voce*, is certainly the ordinary usage of the word. To decide dogmatically, without any apparent reason, that the word can *never* be taken passively, is necessarily unsatisfactory. He might, however, have cited, as some confirmation, even the pass. form used in the active sense by Thucydid. I. 37.: *τὸ εἰνπρεπὲς ἀσπονδὸν προβέβληνται*; at least L. and S. Lex. in voce, consider this an active usage, though it might be questioned whether the pass. signification be not here admissible, "*they have had the pretext thrown before them.*" Upon the whole I recognise some irregularity either in *ἄλλοι*, on the one hand, or in the pass. use of *προβάλλεσθαι*, on the other, and ascribe it to the ignorance of true classic usage by the author of the Pal. additamenta.

τῶν Ὀμῆρου ἐπῶν.] Sc. from II. II. 204. It appears, however, from the context that Homer is referring rather to the generalissimo of an army, than to the ruler of a state. So at least says Hottinger; but he does not seem to consider how nearly in the Homeric age the two functions were identical, and how far, conse-

quently, a principle necessary in the one case was applicable to the other.

κατέχειν.] “I. q. ἔχειν, scire.”—*Ast.* Not exactly; it is to “keep, or retain in the memory,” and means more than the simple verb.

αὐτοὺς ἡμᾶς.] “Pronomen αὐτοὺς *seorsum*, nostrates dicunt *für uns*, vide Herm. in *Act. Sem. reg. edit. Beck.* v. 1. p. 47.” I have not been able to make the reference, but the idiom of *αὐτός*, “by myself,” i. e. “alone,” is easily illustrated. See, for instance, *Aristoph. Thesmophoriazusae*:

αὐταὶ γὰρ ἐσμὲν, κούδεμι' ἐκφορὰ λόγου. v. 440.

“*We are by ourselves, and there is no chance of what we say being published abroad.*” Compare *Aves*, 837., and *Pax*, 583.

πανσασθαι.] So read the MSS. *Casaubon*, *Ast*, and *Hottinger* seem to agree in substituting *suo periculo πανσαι*. Their reason is obvious: “*Oligarchicus tantum abest ut publicis muneribus renuntiet, ut sibi soli vindicare, populo autem præcludere illa studeat.*” This is of course true to a certain extent; yet, pace *tantorum virorum*, I doubt whether the old reading does not contain a more subtle and finer shade of character. The *Oligarch* so hates the populace, that he is ready to forego even his own favourite objects of ambition, now that they have been contaminated by becoming accessible to all. He is willing to retire from the scene, and seek some more congenial spot. Surely in the same spirit are conceived the remarks: ‘*Αεὶ ἡ τούτους ἡ ἡμᾶς τὴν πόλιν οἰκεῖν* (qy. *λείπειν*), and *οὐκ οἰκητέον ἐστὶν ἐν τῇ πόλει*. I perceive that *Coray* also takes somewhat of the same view: “*Notre Oligarque rénonce à toutes ces charges et dignités, parceque, pour les obtenir, il falloit faire sa cour au peuple ; ce qui étoit de son caractère.*”

δεῖ ἡ τούτους.] The MSS. have an obvious error, *δεῖ αὐτοὺς κάμε*. Were it a mere case of conjecture something preferable to the present reading might, I think, be devised. But as the *Vatic. MS.* gives the words as they stand in *Ast*’s text, with a slight transposition, I have simply followed him. Nevertheless, since the words have been corrupted I was almost tempted to give *μὴ οἰκεῖν*, or *λείπειν*. The latter would be a very slight change, and the former is, as it seems to me, suggested by the passage of

Demosthenes, which Hottinger has aptly cited: Τοῦτο μὲν γὰρ Ὁλυνθίοις ἐπεν· ὅτι δεῖ δνοῖν θάτερον, οὐ ἐκείνους ἐν Ὁλύνθῳ μὴ οἰκεῖν, οὐ αὐτὸν ἐν Μακεδονίᾳ (p. 113.). Possibly after all the present reading may come to the same thing: “*Either we or they must be masters here*,” i. e. “*we cannot both be so at once*,” taking *οἰκεῖν* in its not unusual sense, “*to administer, or manage the affairs of*.”

ἀναβεβλημένος.] The editors need not have disputed concerning the meaning of this word. Casaubon is plainly wrong in rendering it *componere* (ad *Theætet.* p. 175. E.); it means to throw the “*gown gracefully over the left shoulder*,” to walk “*humero revocante lacernam*.” Illustrations are abundant. See a passage already quoted, Cap. XVIII., note on *ἀναβαλλόμενος*, from the *Theætetetus*: *ἀναβάλλεσθαι* δὲ οὐκ ἐπισταμένον ἐπιδέξια ἐλευθέρως. And Lucian’s *Hermotimus*: *ἐωρῶν αὐτοὺς κοσμίους βαδίζοντας ἀναβεβλημένους εὐσταλῶς*. Ast also cites *Plautus, Epidic.* II. 2. 10.:

“*Age nunc jam orna te, Epidice, et palliolum in collum coniice.*”

And Terence, *Eunuch*, IV. 6. 31.:

“*Fac animo hæc præsenti ut dicas. Ch. Faciam. Th. Attolle pallium.*

Perii! huic ipsi est opus patrono, quem defensorem paro.”

See Cap. IX. *Περὶ Αγροκίας*, and Cap. XVIII.

μέσην κουρὰν κεκαρμένος.] This style of tonsure was also called *κῆπος*, and appears to have been executed μιᾷ μαχαίρᾳ, i. e. with a razor, as distinct from a pair of scissors. Hesychius has, εἰδὼς κουρᾶς, θν οἱ θρυπτόμενοι ἐκείροντο ὡς ἐπίταν μιᾷ μαχαίρᾳ; and τὴν λεγομένην κῆπον κουρὰν μιᾷ μαχαίρᾳ ἐκείροντο. Aristophanes has a well-known passage to the point:

Οὖδ' ἐντυχὼν ἐν τῇ γορᾷ πρόσεισί σοι βαδίζων
Κρατῖνος, ἀεὶ κεκαρμένος μοιχὸν μιᾷ μαχαίρᾳ.

Acharn. v. 848.

ἀκριβῶς ἀπωνυχισμένος.] “*Unguibus diligenter resectis.*”—Ast. See *Arist. Equit.* v. 658.:

ἀπονυχιῶ σου τὰν πρυτανεῖψ σίτια;

which Oxford readers have been in the habit of translating, “*I will cut off thy battles in the buttery.*” Cf. *Plaut. Aulularia*, II. 4. 23.:

“ Quin ipsi pridem tonsor unguis dempserat,
Collegit omnia, abstulit præsegmina ; ”

where Hildeyard remarks, “ Solebant tonsores post rasam barbam
et unguis incidere,” and refers to Hor. Ep. i. 7. 50.

σοβεῖν.] It is singular that learned editors should have so misunderstood this word. Fischer translates: “ *incidentem jactare voces has.* ” Hottinger proposes to read *ψοφεῖν*. Coray paraphrases: “ il repousse fièrement ceux qu'il rencontre sur ses pas, en disant à haute voix.” I had at once referred to a well-known passage, *διὰ τῆς ἀγορᾶς σοβεῖ* (Demosth. in Midiam, p. 565.), but found that so long ago as in Casaubon's time the same reference had been made. The word seems to imply our “ *strut* ” and “ *swagger*. ” The literal meaning seems to be to frighten birds away by crying *σοῦ*, *σοῦ*. Hence it signifies, “ *to shove on one side*,” “ *thrust out of the way*; ” *σοβεῖν τὸν κύλικα*, in the Anthol., is “ *to shove round the bottle*. ” Cf. L. and S. in voce.

διὰ τὸν συκοφάντον.] This is only found in the Pal. MS. It is a stupid addition, and has no reference to the true peculiarities of the Oligarch. The Sycophants were a general evil, not the especial evil of the Oligarchical party, and the mention of them is quite beside the purpose. The Oligarch is annoyed by the crowd, and considers that it is a perfect nuisance, rendering the town intolerable.

δεινὰ πασχόμεν.] The MSS. had *πασχειεν*; but the Vatican gives the present reading, and Ast adopts it. I will not even abridge his immensely long note, wherein he gives many most wrong-headed attempts at emending and interpreting the passage, because I find that the simple view which I had always taken of it nearly agrees with his own. The Oligarch means, “ We aristocrats are treated with terrible disrespect by people in the law courts, and therefore I will no more sit on a jury.” He complains of the “ *populus*,” says Ast, as “ *nimum sibi sumens, nostramque dignitatem susque deque habens.* ” Coray has, “ *qu'on est vexé dans les tribunaux par la foule des accusateurs et des plaideurs.* ” Hottinger, more strangely still, “ *Man muss von dem Geschrey der Parteystimmen im Gerichtshofe fast den Tod leiden.* ”

τῶν πρὸς τὰ κοινὰ προσιοντων.] These words, from *καὶ ὡς* down to *διδοντος*, are only added by the Pal. MS. Schneider compares

the Latin, “*ad rempublicam accedere* ;” the termination of the sentence is clearly corrupt. The best correction is probably that of Ast and Coray : ἀχάριστον ἔστι τὸ πλῆθος καὶ δεῖ τοῦ νέμοντος καὶ δίδοντος, or ἀχάριστον ὁ δῆμος. The phrase, τοῦ νέμοντος εἶναι, is, I suppose, the common one, “*to be at the mercy of the disposer*.” Coray might have quoted :

“Ω δαιμόνιε μὴ τοῦ λέγοντος ἴσθι. *Equit.* v. 803.

And :

“Ἐστι τοῦ λέγοντος ἦν φάβους λέγη.

Ædip. Tyr. v. 917.

λεπτός.] *Tenuis*, i. e. *pauper*, as opposed to *παχύς*, “*opulentus*.” The phrase, *οἱ παχεῖς*, is curiously applied to the aristocratic classes. See some excellent remarks upon the peculiar meaning of the Greek political appellations by Stanley, in the Classical Museum. The aristocratic feeling is the same as that noticed above, and which the Roman satirist represents as so unwilling

“*Prensare manus multâ fuligine nigras.*”

καὶ εἰπεῖν.] This addition of the Pal. M.S. is also a very obtuse one. Such a complaint is not at all characteristic of the Oligarch ; it does not in the least indicate his peculiar spirit. But the Orators often represent the rich as groaning over these expenses, and consequently the Pal. scribe obtrudes something of the sort upon us here.

τὸν Θησέα πρῶτον κ. τ. λ.] The best commentary on this passage is Thucyd. II. 15. : ἐπειδὴ δὲ Θησεὺς ἐβασίλευσε . . . τά τε ἄλλα διεκόσμησε τὴν χώραν, καὶ καταλύσας τῶν ἄλλων πόλεων, τά τε βουλευτήρια καὶ τὰς ἀρχὰς ἐς τὴν νῦν πόλιν οὖσαν, ἐν βουλευτήριον ἀποδείξας καὶ πρυτανεῖον, ξυνφίκισε πάντας, καὶ νεμομένους τὰ αὐτῶν ἐκάστους, ἀπερ καὶ πρὸ τοῦ, ἡνάγκασε μᾶς πόλει ταύτη χρῆσθαι, ἢ ἀπάντων ἡδη ξυντελούντων ἐς αὐτὴν μεγάλη γενομένη παρεδόθη ὑπὸ Θησέως τοῖς ἔπειτα καὶ ξυνοίκια ἐξ ἐκείνου Ἀθηναῖοι ἔπι καὶ νῦν τῇ θεῷ ἐορτὴν δημοτελῆ ποιοῦσιν. With respect to what follows, Ast well remarks, “*Hoc additamentum librarium prodit intempestive doctrinam suam venditantem.*” The δώδεκα πόλεις seems to be correct, notwithstanding the suspicions which it has excited. Ast refers to Strabo, IX. p. 275. The πρῶτον γὰρ αὐτὸν ἀπόλεσθαι doubtless refers to the tradition that Theseus was banished by the

ostracism, which he first introduced. Another form of the tradition is, that having been driven from Athens by a sedition, he withdrew to the island of Scyros, where he was precipitated into the sea from a rock by Lycomedes.

CHAPTER XXX.

Περὶ Φιλοκονηρίας.] “Der Schusspatron Schlechter Leute,” “The abandoned Ruffian,” “The Mob Ringleader.” Concerning this Character we have spoken already in our preface to the last. Hottinger is, I think, right in giving it a political cast. Indeed others had already done so before him. It need not delay us long, for it seems to concentrate in itself all the objections which have been urged against the genuineness of any of the other Characters. The external evidence in its favour is weak, for it was only discovered, as we have already mentioned, in the year 1783; the style is scarcely that of Theophrastus; it consists of a cento of phrases borrowed from other characters upon which it trespasses, as for instance that of the ἀπονενοημένος; it can hardly be said to be an ethical delineation at all,—its scope is, as has been observed, rather of a political than a moral nature; and finally, its definition, ἐπιθυμία κακίας, consigns it so entirely to the category of unmixed evil, that, in accordance with the principles already expressed, we cannot consider it as falling within the design of Theophrastus, or consequently as the offspring of his pen.

ἀγῶνας ὀφληκόσι.] The phrase ὄφλειν δίκην is of course common enough, but I fully share in the doubt expressed by Ast, whether ὄφλειν ἀγῶνα be correct or classical Greek. It is perhaps not worth while to alter the text, otherwise we might, with Ast, read: τοῖς ἡττημένοις δημοσίους ἀγῶνας καὶ ὀφληκόσι, “*multæ damnatis.*”

ὡς γίνεται.] Ast says: “Formula est extenuandi aliquid et addubitandi. Nostrates dicunt ‘wie es nun ist’ vel ‘das ist nun so, wie es est.’ ‘*The way of the world,*’ ‘*So things go.*’” This is, I think, more likely to be correct than Coray’s “Tout autre à sa place, dit-il, se seroit conduit de même;” or Hottinger’s “*Er ist, was andre auch sind.*”

ἐπισκῆψαι.] The word is properly said of the descent of lightning, or a whirlwind, or anything of the sort. The German editors make considerable difficulty ; one even reads ἐπισκῶψαι : but our English idiom suggests the true meaning, i. e. “ *to come down upon.* ” Hottinger has “ *Rechtschaffenen Leuten ist er aufsatzig.* ”

ἔαντος βούληται τις.] Here a lacuna occurs in the MSS. Schneider corrects βούληται, and Amaduzzi inserts πονηρόν. I forbear to mention more conjectures, as I think, with Ast, “ *verba à librario interposita sunt.* ”

ὑπέρ αἰντοῦ.] “ *De ipso : ὑπέρ est enim h. l. id quod περί.* ” Vid. Tayl. ad Demosth. pro Coron. p. 192., et in Mid. p. 595.” — *Ast.* Compare a disputed passage in the *Edip. Rex*, v. 165. :

εἴ ποτε καὶ προτέρας ἄτας ὑπερ ὀρνυμένας πόλει,

where the use of ὑπέρ in this sense appears to me supported by what soon follows :

ὑμῖν δὲ ταῦτα πάντ' ἐπισκήπτω τελεῖν,
ὑπέρ τ' ἐμαντοῦ, τοῦ θεοῦ τε, τῆσδε τε
γῆς, ἀδὲ ἀκάρπως κάθέως ἐφθαρμένης. v. 253—5.

ἀγνοεῖν φῆσαι.] Upon consideration, I see no better way of accounting for the difficulties of this passage than that proposed by Ast. The words which follow φῆσαι were most probably inserted by some copyist, who did not see the construction of that verb with ἀγνοεῖν, and who considered that it must be followed by an accusative. I have accordingly enclosed the words in brackets. It may be questioned whether τοὺς αἰνθρώπους or αἰντὸν is the subject of ἀγνοεῖν. I think the latter is more likely. “ *Some charges he admits ; others he more than doubts.* ” It is unnecessary to recapitulate all the conjectures which have been wasted on a text of such dubious character.

τῷ ἐν ἐκκλησίᾳ λέγοντι.] If this reading be genuine I cannot see how ὁ λέγων can mean anything else than what Coray and Hottinger suppose it to mean, i. e. the “ *Popular Orator*,” or “ *Demagogue*. ” “ *L’Orateur qui brille aux dépens du bien public.* ” Such a one, for instance, was Aristogiton, who Demosthenes said belonged to the class : οἵοι τοὺς πονηροὺς φιλεῖν καὶ σώζειν. Cont. Arist. T. I. p. 770. It is certainly strange, if this be so, that τῷ λέγοντι is not more clearly identified with τῷ δημαγώγῳ, by some

distinctive epithet. Ast accordingly considers it an interpolation, and, omitting it from the text, explains the whole: “Improborum hominum patronus etiam iis cupit (esse?) qui apud concionem vel in judicio rei aguntur.” Προσκαθήμενος is, of course, “*sitting as assessor to the judge*,” or simply, “*sitting as one of the dicasts*.”

κύνα τοῦ δήμου.] Most editors quote Dem. c. Arist. p. 782.: Τίς οὖν οὗτος ἐστι; κύων, νὴ Δία, φασί τινες τοῦ δήμου. Ast, indeed, supposes that the present passage is imitated from this. But most probably the expression was a proverbial, and very common one. Compare the passage quoted by Hottinger from Xen. Mem. II. 9. 2.: Εἰπέ μοι, κύνας δὲ τρέφεις, ἵνα σοι τοὺς λύκους ἀπὸ τῶν προβάτων ἀπερύκωσιν; κ. τ. λ.

φυλάττειν.] Ast calls attention to the use of the active voice of this verb in the sense of *propulsare, avertire*; and quotes Plato, Pol. II. 367. A.: Οὐκ ἀν ἀλλήλους ἐφυλάττομεν μὴ ἀδικεῖν, ἀλλ’ αὐτὸς αὐτοῦ ἦν ἔκαστος ἄριστος φύλαξ δεδιώς, μὴ ἀδικῶν τῷ μεγίστῳ κακῷ ξυνοικοίη—ubi φυλάττειν μὴ ἀδικεῖν est arcere ab injuriâ.” The use of the two voices seems to me analogous to the case of ἀμύνω and ἀμύνομαι, noticed by Arnold, Thuc.: φυλάττω τι, “*I keep something off*,” from any thing or person; φυλάττομαι, “*I keep something off from myself*,” “*I protect myself*,” “*I am on my guard*.” Hence in the present case — φυλάττεοθαι τοὺς ἀδικοῦντας — is, “*to be on our guard against those who wrong us*.” Φυλάττειν τινα τοὺς ἀδικοῦντας, is — “*to protect a man against those who wrong him*.” That this is an unusual sense of the active is admitted, but it is perfectly legitimate. Yet many learned editors consider that φυλάττειν is sometimes put for φυλάττεοθαι, and the same opinion is repeated by L. and S. in voce. I, on the contrary, believe with Ast that such instances may be explained on the same principle as the present one. Φυλάττεοθαι is always subjective in its signification: φυλάττειν is, on the contrary, objective; the first is *sibi cavere*; the second, *aliquid cavere*, e. g. arcere. And this will, I think, appear even from the instances quoted to prove their identity, e. g. Plato, Gorg. p. 461. D.: ἔάν μοι ἐν μόνον φυλάττης—ήν καθέξει τὴν μακρολογίαν. The last phrase explains the first, “*if you will take this one precaution for me*,” i. e. not subjectively for yourself. In the same way Ast explains Theat. p. 154. D.: “φυλάττων μὴ ἐναντία εἰπω, cavens ne contraria dicam (sensu objectivo), h. e. contradictionem evitans.” The last passage quoted in support of the other view by L. and S. is Eurip. Medea:

γυνὴ γὰρ ὁξένθυμος, ὡς δ' αὔτως ἀνήρ,
ῥάγων φυλάσσειν, ἢ σιωπῆλος σοφός.

v. 320.

Here, again, I consider the objective and general sense more proper than the subjective limitation, (which would be implied by the middle voice,) *to protect oneself against*. Compare the remarks made upon *ἀμύνω* and *ἀμύνομαι* by Dr. Arnold, who, when he *did* deal with questions of verbal scholarship, was almost always acute and felicitous: “*ἀμύνειν τινί*, *to ward off from any one*, i. e. to defend, or help, him; *ἀμύνεσθαι*, in the middle voice, is *to ward off from oneself*, i. e. to defend oneself, and, with an accusative following it, signifies *to repel*, or ward off, any one's attacks. From thence it slides into the sense of *revenging*; and, again, from *avenging* it comes generally to have the meaning of *requiting*, and is applied to returning good as well as evil.” We may compare a curious usage of the English word *to help* in this sense of *φυλάττειν* and *ἀμύνειν*, Milton, Comus, l. 845. :

“ *Helping* all urchin-blasts and ill-luck signs,

* * * * *

Which she with precious vial'd liquors heals.”

συναχθεσθησομένους.] Coray has: “ nous ne trouverons plus personne qui veuille s'intéresser à la chose publique, si nous abandonnons les gens de cette espèce.” Hottinger: “ Aber, setzt er hinzu, wer wird sich der gemeinen Sache weiter annehmen wollen, wenn wir dergleichen Leute in stich lassen.” Neither seems to me to have given the full force of the participle, which is perhaps intended to express the sympathy afforded to the turbulent and criminal, whose interest the *φιλοπόνηρος* identifies with that of the state. When such persons get into trouble the *φιλοπόνηρος* at once raises the cry, “ The republic is in danger.” Compare the speeches and sentiments of “ the Mountain,” *passim*.

προστατῆσαι.] I cannot agree with Ast that this has no reference to the common office of *προστάτης* at Athens. As might have been anticipated, allusions to it are familiar to contemporary writers. For instance, to quote from one play :

ὦστ' οὐ Κρέοντος προστάτου γεγράψομαι.

SOPH. *OEdip. Tyr.* v. 411.

ἢς σε προστάτην σωτῆρα τε—μοῦνον ἐξενρίσκομεν.

Ibid. v. 303.

θεὸν οὐ λήξω προστάταν ἵσχων.

SOPH. *OEdip. Tyr.*

I should not, therefore, hesitate to translate the word here, “*to patronise*,” or “*act the patron of*” bad characters. With respect to the office of *προστάτης* itself, we know that at Athens a *Metœc* could only have relations with the State through the medium of some citizen, who was called his *προστάτης*, and who transacted for him all legal business, both public and private, being, at the same time, his *ἴγγυητής*, or surety for good conduct. *Vide Scholiast, ad OEdip. R. v. 411.*

συνεδρεῦσαι.] “*Insidias solet struere, et conspirare cum iis ad res malas.*”—*Ast.* We have the verb in Aristotle, and the Orators; it there signifies to sit together in council: *οἱ συνεδρεύοντες*, “the members of the council.” Compare the language of the Psalms concerning the wicked.

κρίσιν κρίνειν.] A somewhat unusual usage of the words, as Hottinger has remarked. *Κρίσις* is here *causæ dictio, et accusatio*. The *φιλοπόνηρος* appears in the character of an accuser, who misrepresents, and interprets for the worse all that the accused urges in his defence. Hottinger refers to Muretus; Taylor ad Lycurgum, T. iv. p. 137., and Wolf ad Lept. p. 306., for an exposition of his meaning of *κρίσις*. L. and S. in voce, mentioning these passages, explain *κρίνειν* as *κατηγορεῖν*. They do not refer to Theophrastus, and mark the analogous sense of *κρίσιν* as dubious. If the Character of the *φιλοπόνηρος* be the production of a classical age of Greek, this use of *κρίσις* is of course as much confirmed as that of *κρίνειν*. They perhaps, however, consider the whole as a monkish imitation. Though not believing it to be the work of Theophrastus, I should assign to it a much earlier date than this.

τὸν ὅμοιον πρὸς τὸν ὅμοιον.] Compare Homer:

ώς ἀεὶ τὸν ὅμοιον ἄγει θεὸς ὡς τὸν ὅμοιον.

Odys. p. 218.

And Aristot. Ethic. Nichom. viii. 2.: *οἱ μὲν γὰρ ὄμοιοτητά τινα τίθεσιν αὐτὴν καὶ τοὺς ὄμοιοὺς φίλους, ὅθεν τὸν ὅμοιόν φασιν, ὡς τὸν ὅμοιον, καὶ κολοιὸν ποτὶ κολοιὸν, καὶ δσα τοιαῦτα.* With which cf. Rhetoric, II. 4.



APPENDIX I.

ON THE GREEK AORIST.

It is difficult to convey to the younger student any very clear notion with respect to the nature and function of the Aorist. Nor is there, so far as I am aware, any succinct account of it, and of its relation to the remaining Tenses, which might be placed in the hands of such an inquirer. The present attempt to supply the deficiency has a very humble object in view: it is addressed only to such as are unable to form any clear conception upon the subject, and probably offers nothing to the scholar which will repay the trouble of perusal. Such as it is, however, it is given to the reader in the hope of its proving useful as an introduction to a more elaborate discussion of a really difficult question.

Let us first endeavour to determine the meaning and mutual relation of the Tenses of the Verb.

It is clear that they must be contemplated from some one fixed point of view.

Now, such a central or subjective stand-point in Time, as the individual is to himself in Space — that point in reference to which the relations of Time are determined, just as the relations of Space are determined in reference to the Individual — is the PRESENT.

All other Times, or Tenses, must take their position on one side or the other of this.

First, then, of those behind.

One denotes an action simply past, concluded in reference to this point. Here we have “The *Past* in reference to the *Present*,” or, in other words, the **PERFECT**, i. e. *γέγραφα*, “I have written, and the action is now concluded.”

Another denotes an action past, in a complex or two-fold way, concluded in reference to some point, which point is in itself past relatively to the *Present*. Here, then, we have “The *Past* in reference to the *Past*,” or the **PLUPERFECT**, i. e. *ἔγεγράφειν*, “I had

written, and the action was concluded, before something else occurred which is now past also."

Again, another denotes an action in a *state of passing*, an action inchoate and continuous, and arrested at some determinate point, which point is not, in this case, the *Present**, but is to be found somewhere in the *Past*. Here we have "The *Passing* in reference to the *Past*," or the *IMPERFECT*, i. e. ἔγραφον, "I *was writing* up to some certain point in past time.

Secondly, Let us consider those Times which lie on the other side of the *Present*.

One denotes an action simply future in reference to the *Present*, as the fixed point, and not standing in a determinate relation to any other point. Here we have "The *Future* in reference to the *Present*," or the *FIRST FUTURE*, e. g. γράψω, "I shall [at some time or other, undetermined] be writing."

Another denotes an action *future* in reference to the *Present* as the fixed point,, but *past* in reference to some determinate point, which is, however, itself also future in reference to the *Present*. Here, then, we have "The *Future* in reference to *Present*, but *past* in reference to *future* time," or the *SECOND FUTURE*. *Scripsero*, I shall have written, i. e. when some point of time *now* future is past.

N. B. As the occurrence of this point of time is the necessary condition of the action predicated, without which it cannot take place, this tense may be considered as a conditional one; and is so considered by the Greeks, who express it by the optative with the conditional, γράψαιμι ἀν, "Under a certain condition (ἀν) I shall write."

This, then, is an exhaustive analysis of the notion of Time or Tense. Every action, the time which we wish to specify or define, must fall under one or other of these heads.

But there may be actions which we do not want to specify or *define* in their relation to any particular point of time. For the statement of these the Greeks had their *Aorist*, or *unspecific, undefining, or indefinite tense*.

And first of all, this tense found its natural place in narrations, where the *occurrence* of the fact was the matter of prominent importance, and the determination of the exact time of its occurrence was unnecessary. To this class belong the great mass of aorists

* For even where it seems to be, as, "I *was writing* when you interrupted me," said of a present interruption, a little reflection will show that the point of interruption must be regarded as *past* to the speaker.

with which we meet, informing us that something happened, and stopping there without giving further information.*

But, upon the same principle, the aorist took a wider range: as the simple occurrence of the fact was the point which it properly connoted, so it was used for facts which are every where and always occurring in past, present, and future time. It became the proper tense to denote an action which is tied down to no limitation of time, which is true of many different times, and which is repeated by the agent over and over again. This is the peculiar force of the aorist, which has been confounded by some grammarians with the imperfect, denoting "*Habit*." It is well noticed by Dr. Peile on *Choephorœ*, v. 410. : "ἐκοψα, I am in the predicament of one that before now has beaten,—and hence *a beater*, or *one that beats*." The aorist, then, makes the action *generic*, not *special: indeterminate in point of time, and unrestricted to any one particular case of predication*.

That the aorist is susceptible of this meaning must, I think, be evident to any one who considers such passages as the following:

ΑΔ. ὡς μήποτ' ἄνδρα τόνδε νύμφιον καλῶν.

ΙΠ. ἐπίνεεσ', ἀλόχῳ πιστὸς οὐνεκ' εἰ φίλος.

Alc. v. 1047.

Here the aorist is not, as Böthe explains it, exactly equivalent to the present. It is much more general and indefinite. The meaning is, "I am in a position to praise," "this is a case in which I can praise you." The same principle applies exactly to ἔτευξα, *Thebes*, 835.; ἔφριξα, *Ajax*, 674., and *Trach.* 1044. So, also, in that difficult passage, *Œdip. Col.* 1084., θεωρήσασα, which

* The distinction taken by Buttman (Large Gr. Grammar), that the aorist denotes a *momentary* and the imperfect a *continuous* action, appears to me accidental rather than essential. From the nature of the case, where the act is not defined, or any part of its progress specified, it must necessarily seem what Buttman calls "*momentary*," i. e. not described in its continuance. For *momentary*, in the sense of only "*lasting a moment*," cannot, surely, be affixed to the aorist as its proper signification. Indeed, Buttman himself seems to see this, for he says, "Of course this is not limited to what really occupied a moment's time." And again: "Even an action of long duration may be in the aorist in the dependent moods." His translator adds, "We will point out a few passages where the imperfect is connected with the aorist without any difference in the action legitimating the distinction." He cites *Il. A.* 437—38., where the acts described by the aorist are of as long duration as those described by the imperfect.

Linwood says, “*vix intelligi potest*,” and which he accordingly alters to *έωρήσασα*, may surely be considered as equivalent to *θεωρὸς γενομένη*, “*Having been placed in the position of a spectatress*.” Many other passages might be cited, but these are sufficient for the purpose of explanation. One only shall be added, an instance of the aoristic use of the Latin perfect :

“*Non tam præcipites bijugo certamine campum
Corripuere.*” *An. v. 145.*

where the verb means, “*are wont to rush*,” i. e. do at *all times* rush.

We find, then, as naturally might be expected, that this wide circumference of meaning to which the aorist asserts a right, trespassed even upon the province of the Future. Accordingly we can thus explain usages which commentators have considered as in no small degree incongruous. Such, for instance, is its employment after verbs of “*promising*,” with an obviously future force, e. g. *ὑποσχόμενος αὐτοῖς μὴ πρόσθεν παίσασθαι, πὺν αὐτοὺς καταγάγοι οἴκαδε*.—*Xen. Anab. I. 2. 2.* Καὶ περὶ μὲν τούτων ὑπέσχετό μοι βούλεύσασθαι.—*Ib. II. 3. 20.* Here the aorist infinitives are quite intelligible upon the same grounds as those upon which the indicatives were explained,—they speak in general terms, “*promised that it should be a matter of deliberation*.” The peculiar passage quoted by Jelf, § 405. 2., where both aorist and future occur, does not present any contradiction: ἡ μήτηρ νῦν μὲν οἰεται τυχόντα με τῶν δικαιῶν παρ' ὑμῖν ὑποδέξασθαι (MSS. Reiske, e conject. ὑποδέξεσθαι) καὶ τὴν ἀδελφὴν ἐκδώσειν. Here, *ὑποδέξασθαι* = *ὑποδέκτης εἶναι*, meaning generally “*to be in receipt of*,” and *ἐκδώσειν* means, “*will proceed to portion out*,” i. e. the portioning of the daughter will take place when the cause is won. I will add another passage which admirably illustrates my meaning. Agamemnon is speaking of the punishment which awaits the Trojans for their perfidy in breaking the truce:

εἴπερ γάρ τε καὶ αὐτίκ' Ὁλύμπιος οὐκ ἔτέλεσσεν,
ἔκ τε καὶ ὄψε τελεῖ σύν τε μεγάλῳ ἀπέτισαν,
σὺν σφῆσιν κεφαλῆσι, γυναιξὶ τε καὶ τεκέεσσιν.

Il. Δ. 160.

Here the direct and positive expectation that Jupiter will punish is expressed by the future, while the uncertainty about the exact time of the coming punishment is indicated by a transition to the aorist.

Hence, too, the *tiro* will perceive the meaning and legitimacy of that rule which, contrasting the *present* and *aorist* imperatives, restricts the former to a particular case, and makes the latter an universal precept. *Μὴ κλέπτε, "do not be stealing,"* i. e. now in this present instance; *μὴ κλέψον, "do not steal at any time," past, present, or future.* Or, as our translators have correctly rendered it, *μὴ ὁμόσαι ὅλως, "Swear not at all."* *Vide Matt. v. 34.*

Again, we explain upon the principle of the extension of the meaning of the aorist beyond mere perfect past time, the exception to the common rule that the optative follows past, and the subjunctive present time. The subjunctive frequently follows an aorist, as, e. g.

ἔξέταρ' ὅφρα ἵτυν κάμψῃ περικαλλέει δίφρῳ.

Il. Δ. 486.

The reason is obvious. The aorist, sharing in the temporal signification of the other tenses, shares also in their construction.

Once more; from the vague, indefinite, and uncertain use of the aorist may be deduced, I think, an explanation of its occurrence in a very singular idiom. Because it can be employed with so much vagueness and uncertainty, it stands for the expression in language of undeveloped thoughts, unfulfilled purposes, and intended, though incomplete actions. See, for instance, Sophocles, *Ajax*, vv. 1105-6.:

*ΜΕ. δίκαια γάρ τόνδ' εντυχεῖν κτείναντά με;
ΤΕΥ. κτείναντα, δεινόν γ' εἰπας εἰ καὶ ζῆς θανών.*

Here the aorist must be, "*was my slayer*," in a vague indefinite sense, *i. e.* in thought and intention, though not in action. It is the more important to notice this, since even Elmsley (ad Heracl. 1003.) denies that the aorist can have this force; and Hermann has suggested the somewhat unintelligible distinction: "*præsens prohibitum esse facere, aoristus fecisse sed sine successu significare dicat.*"

To return, then, for one moment to the point from which we started. It will be seen that we arrive at the meaning of the aorist indirectly, and by negations. Having discovered what particular tense expresses each particular determinate notion of time, we come to the conclusion that the aorist is employed when no such determinate notion is intended. This is not the same thing as to say that the aorist is employed for all the other tenses. A friend and most able scholar has objected, "The aorist is certainly

not indefinite in the sense of being indifferently substitutable for any other tense." This is most true. According to our theory it could not rightly be substituted for *any* other tense where *the notion of the time, properly connoted by that tense, is the thing required*. But where no such notion is necessary or prominent we find the aorist where we might have almost expected any other tense. Of this no further proof is required than an examination of the last most carefully and ably executed edition of Xenophon's *Anabasis* (Macmichael, Grammar School Classics, 1851). There we find, without advancing further than the first book, the aorist said to be put instead of the *Future* (note on Lib. I. 2. 2.), for the *Pluperfect* (note on Lib. I. 4. 5.), for the *Perfect* (note on I. 6. 6.), and indifferently with the *Imperfect* (note on I. 9. 19.).*

* That most able and accurate scholar, the Cambridge editor of the *Oratio de falsâ Legatione*, has a note upon the aorist usage (p. 181.), from which I think some confirmation of the present theory may be derived. After saying that Schæfer allows no difference of meaning between the aorist and present, ad Lept. p. 494. § 137., he proceeds to quote two passages from Thucydides where the tense changes from present to aorist. Thucyd. vi. 23.: *ὅτι ἐλάχιστα τῇ τύχῃ παραδοὺς ἐμαυτὸν βούλομαι ἐκπλεῖν, παρασκευῇ δὲ ἀπὸ τῶν εἰκότων ἀσφαλῆς ἐκπλεῖνσα*, and again Thucyd. viii. 46.: *οὐκ εἰκός εἶναι τοὺς Δακεδαιμονίους ἀπὸ μὲν σφῶν τῶν Ἑλληνῶν ἐλευθεροῦν νῦν τοὺς Ἑλληνας, ἀπὸ δὲ ἐκείνων τῶν Βαρθύρων . . . μὴ ἐλευθερῶσαι*. Here, on our principles, *ἐκπλεῖν* refers to the *actual fact* of setting out: *ἐκπλεῖν* to the *general circumstances of a start, to be in a position to set out*. And in the second passage, *ἐλευθεροῦν* means to be *actually engaged in liberating*; *ἐλευθερῶσαι* is general, to *put themselves into the position, or appear in the character of liberators*. Mr. Shilleto goes so far as to explain the last thus: *ἐλευθεροῦν, to be constantly engaged in the liberation: μὴ ἐλευθερῶσαι, not to apply the principle in liberating*; thus coinciding nearly exactly with our exposition. I do not understand why he did not follow the same principle of explanation with regard to the first passage. There, however, he gives: "*ἐκπλεῖν, to commence the voyage; ἐκπλεῖνσα, to have finished the voyage*. The security could only be attested by the result or *completion* of the act;" a sense which, in my opinion, would have required the *perfect*, and not the *indefinite* infinitive.

APPENDIX II.

ON THE SOPHISTS.

It will be at once seen that Mr. Grote's famous dissertation on the Sophists had not appeared when the above note was penned. What I have here advanced may perhaps, to a certain extent, be thought to coincide with the statements of that most learned and ingenious writer. I have, for instance, shown, though briefly, as suited the occasion, that the term Sophist was not the specific designation invented for a class of persons in the age of Socrates; that it had been employed long before in a favourable, as well as an unfavourable, sense; and that, in fine, its application, like that of all similar terms, was irregular and, to some extent, uncertain. The etymology, moreover, which I have suggested for the word, though it points to an interpretation slightly differing from that of Mr. Grote,—though it makes the Sophist rather a "Professor," or "professional wise man," than a "wise man," a "clever man," as he has expressed it,—still does not originally and "ex vi termini," connote those offensive qualities which, in modern times and languages, have been associated with the term. So far, then, we agree in thinking, "what was new was the peculiar use of an old word, which Plato took out of its usual meaning and fastened upon the eminent paid teachers of the Socratic age" (vol. viii. p. 486.).

But upon this foundation Mr. Grote erects an immense superstructure. He goes on to argue that these eminent paid teachers were not corrupters of the Greek mind; that the stigma which the consentient judgment of many generations has fixed upon their doctrines is entirely unjustifiable; that, in short, they are the most maligned of men, and should rather receive applause for having been in advance of their age, than fall under censure for having contributed to deprave it.

Now, it would be presumptuous in one so unqualified as myself

to enter upon a set controversy with Mr. Grote. Of this he cannot be more sensible than I. Still, great writer and able advocate as he is, there may be some portions of his argument inconclusive or erroneous, and I feel sure that he will not object to submit them to further investigation at the instance of even the most insignificant inquirer.

Now, in the first place, Mr. Grote lays great stress upon the fact that the Sophists were not a sect or partnership with mutual responsibilities, and, in establishing this, he considers himself also to have established the futility and injustice of the censure generally passed upon them. He denies the existence of any definite sophistical spirit, or "Die Sophistik," as the German writers call it, and is indignant that they should speak of a sophistical School. It is most true that the Sophists did not constitute a "School," taking that word in the sense of a corporation or society, with common laws, obligations, and responsibilities. But surely the term "School" is, and has been generally and fairly applied to those among whom a certain common element, speculative or practical, may be detected, without necessarily ascribing to such persons a mutual inter-dependence, and certainly without regarding them as severally responsible for the opinions or actions of the whole body. It would be easy enough, in this sense of the word, to point out "Schools" of Theology, Poetry, and Art, which have been so designated from the real or imaginary presence of some fundamental principle among their members, although the ramifications from this central principle were innumerable. Nor in these cases does any one dream of ascribing mutual responsibility to the parties concerned, except so far forth as this responsibility connects itself with the element believed to be present in all. But the consequences flowing from such a common principle are fairly chargeable upon the common body, or those called by the common name. The question, therefore, narrows itself to this: "Can any common element be discovered in the teaching of the Sophists, or paid teachers of the Socratic Age, and was that element a vicious one?" Numberless collateral questions suggest themselves; many other points may be raised, and, indeed, have been raised, but they do not materially affect the main issue,—they rather serve to obscure its nature, and impede its settlement. It seems to me relatively unimportant to determine whether "Sophist" was a new name expressly invented for the occasion, or whether it resulted from the desynonymizing process applied to an old term; whether

the name was strictly confined to its proper subjects, or whether, like all party names, it was bandied about and applied to those unto whom it did not belong ; whether it was the demand for sophistical teaching which produced the supply, or the supply of Sophists which created the demand, or, whether again, as is more probable, it be not true that the influences were reciprocal, and augmented each other. On most of these points Mr. Grote has expended much labour : he has tried to show that the name always existed ; that people at Athens would have called Socrates a Sophist, and did do so, when they meant to depreciate him* ; that, finally, upon Plato's own showing, the Athenian youth were ready and anxious to be corrupted. But, I repeat, these things seem to me beside the question, which is simply this : Was there at Athens, in the time of Socrates, a body of men,—no matter what was the origin of their name, no matter what was the inaccuracy with which that name was applied,—no matter what was the encouragement which they received—but was there, or was there not, a body of men with so much of a common element in their opinions, and so much of uniformity in their practice, as to justify Plato in calling them by a common name ; and if this be admitted, was that which they so held and practised in common deserving of the censure which Plato, Aristotle, and all antiquity bestowed upon it?

I must repeat that I am altogether unfit to maintain the affirmative against an advocate of such ability and learning as Mr. Grote, fortified by the reputation of his magnificent work, and armed with the prestige of a new discovery in History.

Still after a careful perusal of what he had written, and upon a moderate acquaintance with the original authorities which he cites, I cannot but declare my conviction that a competent opponent would be able to produce sufficient proof, not only of the existence of a common spirit in the sophistical philosophy, but also of its unsound character and dangerous tendency. May not such a common principle be found in the transference of the Heracleitan flux from the physical to the moral world — adopted and patronized, if not invented by Protagoras† — and the consequent denial of any fixed, immutable, and objective ground of morality and truth ? 'Εκ δὲ δὴ (said Protagoras) φορᾶς τὲ καὶ κινήσεως καὶ κράσεως πρὸς ἀλληλα γίγνεται, ἢ δὴ φαμὲν εἶναι οὐκ ὄρθως προσαγορέοντες. (Theætetus.) Starting from these principles he readily arrived at the

* See note upon the last sentence in this Appendix.

† For Mr. Grote would ascribe its origination to Dicæarchus.

corollaries expressed in those famous formulæ “*ρεῖν πάντα. οὐδὲν εἶναι, πάντα γίγνεσθαι.* πάντων μέτρον εἶναι ἀνθρωπον. μέτρον ἔκαστον ἡμῶν εἶναι τῶν τε ὅντων καὶ μή. πᾶσα φαντασία ἔστιν ἀληθῆς,”—and the like. The moral and social application of these dogmata called forth the indignation of Plato and even of Aristotle, who in his Ethics condemns and opposes their necessary consequences: *τὰ καλὰ καὶ τὰ δίκαια νόμῳ μόνον δοκεῖν εἶναι, φίσει δὲ μή* (Ethic. Nich. lib. 1. cap. i.), and *τὰ δίκαια κινεῖσθαι* (Ib. v. 10.). It was the political phase of the doctrine which Protagoras principally brought forward, and which served the Sophists as the ground of their system, and justification of their practice. Οἴα (was the bold assertion of Protagoras) *ἐκάστη πόλει δίκαια καὶ καλὰ δοκῆ, ταῦτα καὶ εἶναι αὐτῆς, ἔως ἣν αὐτὰ νομίζῃ* (Thesætetus p. 177. and again p. 172). Here then we have the denial of objective morality set forth as the basis of political science: denying the objectivity of morality, he ignored all reference to it in his political teaching. The uncertainty of truth was the only certainty which he possessed: and it is not difficult to see what must have been the influence of such a dogma upon his method, where the object was political power, and the means of obtaining it were not limited by any reference to an objective standard of right and wrong. This is what Professor Maurice calls, and rightly calls, the “essential ugliness” of the system. What that essential ugliness was, may be easily gathered from a passage of Plato, concerning which Mr. Grote appears to labour under a very singular misapprehension—a misapprehension which we shall endeavour to explain in the appended note.*

* It will doubtless greatly surprise the reader to hear that Mr. Grote, after describing Plato as “accuser-general of the Sophists,” is indignant with those writers who cite Plato as imputing to their agency any evil effect upon the Athenian mind. Stallbaum especially falls under his lash. “Plato,” says Mr. Grote, “distinctly denies that Athenian corruption was to be imputed to the Sophists.” In support of this paradox he quotes but a single passage—a passage of the utmost beauty, well known to every reader of Plato—but one from the perusal of which, I would almost venture to say, no one else ever rose up with the impression which it appears to have produced upon Mr. Grote. Plato has been describing, with an evident reference to Alcibiades, the causes which produced in Athens the corruption (*διαφθορά*) of young and noble minds. He distinctly admits the existence of a general impression that this corruption was attributable to the Sophists, nor does he say one word which can be construed into a denial of the existence of a sophistical School. But he

Now the advocates of the Sophists can take but three lines of defence. They must either in the first place deny that these were

goes on to say, as every moralist would say, let us look at home. Let us see whether we be not ourselves to blame; does not the unbridled character of our democracy, the tumult and excitement of our ἐκκλήσιαι, do as much harm to the mind of “young Athens” as can be done by any sophistical teachers from abroad? Nay, he adds, are not these the very things which enable the Sophists to corrupt us? Are not these the very circumstances of which they avail themselves? Who can say that Plato ignores the existence of a sophistical School, when he reads the words which conclude the argument? — words which better than any other exactly explain the political position of the Sophists, and the method of corruption which they employed. Plato begins, indeed, by making Socrates declare that there were Sophists and corrupters within the state *as well as without*: he acknowledges the existence of both, and distributes the blame between them; but he goes on to speak of the recognised Sophists, the culpability of their conduct, and the evils of their teaching, in language which cannot be evaded or mistaken: — “Ἐπι τοίνυν σοι, ἦν δὲ ἔγώ, πρὸς τούτοις καὶ τόδε δοξάτω. Τὸ πῶον; Ἔκαστος τῶν μισθαρισθέντων ιδιωτῶν, οὓς δὴ οὗτοι σοφιστὰς καλοῦσι καὶ ἀντιτέχουσι ἡγοῦνται, μὴ ἄλλα παιδεύειν δὲ τάντα τὰ τῶν πολλῶν δόγματα, δὲ δοξάζουσιν θταν ἀθροισθῶσι καὶ σοφίας ταῦτην καλεῖν, οἴνπερ δὲ εἰ θρέμματος μεγάλου καὶ ἰσχροῦ τρεφομένου τὰς δργάς τις καὶ ἐπιθυμίας κατεμάθανεν, θπη τε προσελθεῖν χρή καὶ θπη μάψαθαι αὐτοῦ, καὶ ὅποτε χαλεπάταν ή πρατταν καὶ ἐκ τίνων γίγνεται, καὶ φωνὰς δὴ ἐφ' οἷς ἔκδοτος εἴωθε φθέγγεσθαι, καὶ οἷς αὖ ἄλλου φθεγγομένου ἡμεροῦται τε καὶ ἀγριαίνει, καταμαθῶν δὲ τάντα πάντα ξυνονούσι τε καὶ χρόνον τρισῆ σοφίαν τε καλέστει καὶ ὡς τέχνην συστησμένος ἐπι διδασκαλίαν τρέποιτο, μηδὲν εἰδὼς τὴν ἀληθεῖτ τούτων τῶν δογμάτων τε καὶ ἐπιθυμιῶν, δ τι καλὸν ή αἰσχρὸν δὲ ἀγαθὸν ή κακὸν δὲ δίκαιον ή ἀδίκον, δνομάζοι δὲ τάντα ἐπι ταῦς τοῦ μεγάλου ξών δέξαις, οἵς μὲν χαροὶ ἐκείνο ἀγαθὰ καλῶν, οἵς δὲ κύριοντο κακὰ, ἄλλοι δὲ μηδένα έχοι λόγον περι αἰτῶν, ἀλλὰ τάναγκαῖ δίκαια καλοῖ καὶ καλά, τὴν δὲ τοῦ ἀναγκαίου καὶ ἀγαθοῦ φύσιν, δσον διαφέρει τῷ θντι, μήτε ἐωρακῶς εἴη μήτε ἄλλωφ δυνατῶς δεῖξαι. τοιούτος δὴ ὁ πρὸς Δίδις οὐκ οὗτος δινοὶ εἶναι παιδευτής; Ἐμοὶ γ', ξφη. From this it seems to me indisputably shown, *first*, that the majority of thinking persons in Athens, *οἱ πολλοί*, believed in the existence of a sophistical School which corrupted their youth: *secondly*, that this corruption consisted in the reciprocal influences existing between the teachers and the taught. The Athenian *Δῆμος* was fickle, headstrong, and passionately attached to political power. The Sophists pandered to this passion, and suggested means of satisfying it, without scruple, and generally, as we should say, without principle. The absence on their own part of any high political morality, is explained by their participation in the immoral doctrine propounded by Protagoras, as the basis of political science.

the doctrines of Protagoras; or secondly they must dispute their immorality; or lastly they must show that the other Sophists did not share in them. The first point I suppose that no one will deny who has perused the *Theætetus* of Plato; but lest Mr. Grote should question my authority, I will quote the words of one, whom in philosophy he must permit me to call—"nostrum melioris utroque." "Hence proceeded the known aphorisms of his (Protagoras), recorded both in Plato and Aristotle, *τὰ φαινόμενα ἐκάστη ταῦτα καὶ εἴναι τούτη φαίνεται*,—"that those things which appear to every one, are to him to whom they appear"—And again, *πᾶσα φαντασία ἐστιν ἀληθής*—"that every fancy or opinion of everybody was true"—And again, *πάντων χρημάτων μέτρον ἀνθρωπον τῶν μὲν ὄντων ὡς ἔστι, τῶν δὲ μὴ ὄντων, ὡς οὐκ ἔστιν*—which sentence seemed so pretty and argue to him that he placed it in the very front of his book as Plato tells us; and indeed it comprises in it all the singularity of his philosophy, the true meaning thereof being this—not only that man taken generally is the measure of all things (which in some sense might be affirmed, that our own humane faculties are the measure of all things unto us), but also that *πᾶς ἀνθρωπος*, every individual man, is the measure of all being and truth, for so the following words of Plato explain it—*οὐκοῦν οὐτως πῶς λέγεις, ὡς οἴα μὲν ἔκαστα ἔμοι φαίνεται, τοιαῦτα μὲν ἔστιν ἔμοι· οἴα δὲ σοι· τοιαῦτα ἀν σοι· ἀνθρωπος δὲ σύ τε κάγω.*"—Cudworth, *Immutable Morality*, book ii. ch. 1.

With regard to the second point, I should also suppose that no one acquainted with the History of Philosophy would be inclined to deny the inherent immorality of such a doctrine. But here it appears necessary to explain what is meant by the "immorality of a doctrine," for there seems some disposition to take shelter from the charge beneath the misty involucra of an *Ignoratio Elenchi*. No one, so far as I am aware, has said that the originators or first promoters of the doctrine led scandalous lives, or preached open and avowed immorality. The accusation against the Sophists is not that they either practised or preached systematic sin—on the contrary, many of them professed a high regard for virtue.* The

* From the statement of Mr. Grote it would scarcely be inferred that this had been admitted by writers on the opposite side of the question. He speaks as if the Sophists had always been included under one sweeping condemnation. But this is far from the case. Even Sewell, whom Mr. Grote would probably regard as the *Coryphaeus* of their assailants has said, *inter alia*, "It is to be observed, that, in the formation of all such

real cause of complaint against them is this:— that their fundamental maxim was an immoral maxim—a maxim from which by direct descent have flowed in all ages, and among all men, consequences the most pernicious to society and morals. It was this upon which Pyrrho, the father of scepticism and unbelief, built up his system of universal doubt: *οὐτε καλὸν, οὐτε αἰσχρόν, οὐτε ἀδικον, καὶ ὄμοιώς ἐπὶ πάντων μὴ εἶναι τῇ ἀληθείᾳ, νόμῳ δὲ καὶ ἔθει πάντα τὸν ἀνθρώπους πράττειν.*— Diog. Laert. ix. 61. This was the leaven which, notwithstanding his personal purity, polluted the Philosophy of Epicurus, and rendered it a bye-word upon earth. (Diog. Laert. x. 150, and Cudworth, *Immutable Morality.* I. 1. 3.) This was the intellectual monster for which Hobbes and his followers did battle, and which was so nobly combated by the heroes of English Theology. Indeed the author of the *Leviathan* may almost be considered as translating the Abderitan Sophist, when he proclaims, “In the state of nature nothing can be unjust—the notions of right and wrong, justice and injustice, have there no place.” “No law can be unjust.” “Sensuality in that sense in which it is condemned, hath no place till there be laws.” It was this principle “stolen” (to employ an expression of Mr. Grote’s) from the philosophy of Berkeley which served as a foundation for the scepticism of Hume. It is this falsehood which in a still more sublimated and subtle shape lurks beneath the infidel Idealism of Germany.

The third point still remains. Were the principles of Protagoras common to the other Sophists whom Plato opposed? To answer

schools, the error and the vice (vice, that is, in the language of the world) generally exist in distinct parties. The leaders are often so-called moral men. The followers only are thoroughly depraved. Of Protagoras, for instance, Plato always speaks with some respect. Epicurus was by no means a profligate,” &c.— *Dialogues of Plato*, p. 43. Ritter, too, whom Mr. Grote so strongly charges with unfairness, makes very expressly the same admission. “The most distinguished among them were men of education, and of extensive and various knowledge.”— Vol. i. p. 538. Again—“in earlier times the name Sophist had no evil imputation: and in the latter times of the Rhetors it came again into hand.” (Note on vol. i. p. 534.) On the virtuous professions of the Sophists, see Protagoras, pp. 150. 156. “They were to make men good citizens—*διαθόδις πολίτα* (Protagoras); they gave the benefit of their society to young men from their regard to virtue, *τὸ ἐπαγγελλόμενον ὡς δρετῆς ἔνεκα τὰς δημόσιας ποιούμενοι* (Sophist); and they were the only teachers of virtue, *μόνοι διδάσκαλοι δρετῆς* (Meno).”— *Sewell’s Dialogues of Plato*, p. 121.

such a question satisfactorily, we must answer it by a careful analysis, and at a great length. And this cannot be done here, where the matter is but *πάρεργον*, and where he who treats of it can lay but slender claim to the necessary ability and information. But at any rate we shall have advanced a step. The question is limited, and placed more clearly before our eyes. We know what we have to prove. Mr. Grote will be driven from his outworks : he will be compelled to abandon Protagoras. The position was an important one to him, and most thoroughly has he shown his sense of the fact, by the ingenuity with which he has attempted to defend it.* But, fortified by all the great authorities in philosophy, I do not feel it presumptuous to say that it is indefensible. Quite as little, I sincerely believe, is the doctrine of the other Sophists — so far as we know any thing of it — susceptible of defence. Mr. Grote would probably object to the selection of any one of them as a crucial instance. Yet such an instance might not perhaps be unfairly found in Gorgias, according to Mr. Grote's own representation, scarcely sophistical enough for a Sophist, and more properly called a Rhetorician. Yet Gorgias evidently both held and taught opinions cognate to those of Protagoras. Equally with him he preached what we have called the fundamental maxim of the Sophists — the subjectivity and uncertainty of truth. Sextus Empiricus (adversus Math. vii. 65.) has recorded a thesis maintained by him upon the impossibility of scientific knowledge — *οὐκ εἰναι, φησιν, οὐδέν· εἰ δὲ ἔστιν, ἄγνωστον εἰναι· εἰ δὲ καὶ ἔστι καὶ γνωστόν, ἀλλ' οὐ δηλωτὸν ἀλλοις* — a principle most thoroughly imbued with the sophistical spirit. And this agrees exactly with what we hear of him in Plato, for as Ritter has pointed out (vol. i. p. 582. E. T.), “he laughed openly at those who professed to teach virtue, of which, as one not over-studious about good morals, he publicly expressed his contempt.” It is easy to see then why Gorgias was a Rhetorician. He valued Rhetoric because it enabled him to gain the great sophistical object, political power, and to over-ride Truth and Justice in the process: *ἡκονον γὰρ ἔγωγε, ὡς Σώκρατες, ἐκάστοτε Γοργίου πόλλακις, ὡς ἡ τοῦ πείθειν, πολὺ διαφέρει πασῶν τεχνῶν· πάντα γὰρ ὥφ' ἔαντη δοῦλο δι' ἐκόντων, ἀλλ' οὐ διὰ δια ποίοιτο, καὶ μακρῷ πασῶν ἀρίστη εἴη τῶν τεχνῶν.* — Plato, Phileb. p. 58.

* “The evidence of Plato himself may be produced to show that he was not a corrupt teacher, but a worthy companion of Prodigus: worthy also of that which we know him to have enjoyed — the society and conversation of Pericles.” — *Grote*, vol. viii. p. 524.

With the single exception of Prodicus, it would not, I feel convinced, be difficult to exhibit the leaven of the same principle working in the doctrine of every other Sophist. And Prodicus is excepted only because we know so little of him. Were we better acquainted with his hair-splitting and tortuous treatment of language, we might probably find that, like his counterpart Horne Tooke, he employed the inconsistencies which he elicited, to the establishment of the notable lesson that "what each man troweth is truth." As Professor Maurice has remarked, the value of his celebrated allegory upon the choice of Hercules can scarcely be estimated until we more clearly understand the true meaning of his phraseology, and the objects which he would have the votaries of virtue propose unto themselves. Mr. Grote would doubtless interpret these objects to be those of pure philanthropy. Others perhaps might see in them no inconsiderable mixture of the great and final sophistical object — personal aggrandizement. But making Mr. Grote a present of Prodicus, can he with plausibility claim any other of the body? Is it Hippias the associate of Protagoras, the disputant against all comers at Olympia? Or Euthydemus, who went beyond Protagoras and taught *πᾶσι πάντα ὅμοιως εἰναι ἄμα καὶ ἀεὶ* (Cratylus, p. 386.) — or Thrasymachus, who so boldly enunciated the great principle of freebooting morality that "might is right" — that "they may take who have the power" — and "they may keep who can" * (Républic) — or Polus, or Kalliklēs? † But it is useless to extend the list. Any examination

* Mr. Grote affirms that the doctrine of Thrasymachus could never have been publicly propounded in Athens. Perhaps not without being speciously veiled. But if Mr. Grote extends his denial to this, he must interpret very differently from ourselves the principles laid down by the Athenian orators at Melos — *οὐ τὸν κρατῆρα ἔρχεται*. It is very true, that they justify themselves by expressing the conviction that every body else would do the same thing. But the universal disbelief in the existence of any higher motive does not, in our opinion, much mend their cause. Nor, again, are we likely to form any very exalted opinion of the state of public feeling upon the point, when we find that an orator engaged in recommending a measure eminently just, honourable, and right — the revocation of the order to massacre the Mytilenæans — was compelled to waive all considerations of the sort, and to place the matter simply on the ground of expediency: *οὐδὲ δικαιόμεθα πρὸς αὐτοὺς δοτε τὸν δικαίων δεῖν, ἀλλὰ βουλευόμεθα περὶ αὐτῶν, θπως χρησίμως ἔξουσιον*. — Thucyd. iv. 34.

† I beg pardon. Kalliklēs, Mr. Grote says, was not a Sophist. It is true, certainly, that he was not a professional teacher. But to say that

of them which could be given here would lay itself open to the charge of superficiality. This is a question which none but the *πεπαιδευμένοις καὶ ὕλην* can decide. And if they pronounce that this which we have represented as the fundamental principle of "Die Sophistik" be not discoverable lurking in one shape or other beneath the teaching of all its professors, the question is decided, the controversy is at an end. Meanwhile, I know how little I deserve to be considered an authority; no one else can know it so well. Yet I cannot refrain from saying, that the declared objects, the spirit, the tone and temper of all the Sophists described by Plato, are so much in accordance with those of Protagoras, that, as it appears to me, no unprejudiced person would hesitate to ascribe them to the same parentage—no one, simply guided by his common sense, would be surprised at hearing them classified together in a single School. Of course the developments of "Die Sophistik" did not follow any one rigidly defined and uniform law: how could they be expected to do so? That the greatest diversity of theory and practice should have found place among persons—School or no School—who began by denying the objectivity and unity of Truth, can excite no marvel in a reflecting mind. It was the result, and the only result which could have been anticipated. Still beneath all this variety of opinion, there was enough of a common element,—in all this incongruous conduct, there was enough of a common object, to justify Plato in regarding the Sophists under a common aspect, and describing them by a common name. The philosophical sense, and the common sense of his own generation justified and confirmed his judgment. Aristotle, who was little inclined to swear by any man's dictum, least of all by that of Plato, adopts and even exaggerates his sentence. Socrates knew well enough that popular opinion regarded Sophistry as a reality and a power, or he would not have ventured to assert that the *οἱ πολλοί* condemned it as the corruptress of his countrymen. The comic poets knew well enough that there was something tangible and intelligible to the general understanding in what Mr. Grote would have us consider an unmeaning abstraction, or Aristophanes would not have selected the character of a Sophist to ridicule and

he had nothing to do with the Sophists, is quite another thing. Plato meant to represent in him the result which sophistical education produced upon the unstable Athenian youth. He is a Pheidippides in prose. That he should end by despising his teachers, is surely no argument against his having received his principles in an evil school.

render obnoxious the son of Sophroniscus. The orators knew well enough that there was a prejudice in Athenian feeling against Sophistry, as against something real, definite and disagreeable, or Æschines would not have reproached his adversary with being a Sophist.* On one side of the question we have therefore the direct testimony of Plato, Aristotle, Xenophon, and Aristophanes† — men as unlike each other as can be well imagined; we have the feeling of the contemporaneous generation, ill-defined, it may be, and inaccurate, but still substantive and practical in its results; — we have finally the positive phenomenon to be accounted for

* Mr. Grote has quoted the application of the term Sophist to Socrates by Æschines, in order to show that it did not connote anything invidious. Singularly enough, I had marked the passage as a proof of the exact contrary. He should, at any rate, have given the context: ἐπειδ' ὑμέis, οἱ Ἀθηναῖοι, Σωκράτην μὲν τὸν σοφιστὴν ἀπεκτείνατε, ὅτι Κριτίαν ἐφάνη πεπαιδευκάς. —xxiv. 33. Here, then, speaking to those who had condemned Socrates, and, therefore, meaning to justify or palliate the act, he describes him by the invidious name Sophist. This is rendered certain by the fact that he immediately afterwards applies the same epithet to his bitterest enemy Demosthenes. I should not have thought that any one acquainted with the Oration de Coronâ could have doubted this. Demosthenes speaks in contemptuous terms of his adversary for calling him names, such as "terrible fellow, juggler, sophist," and the like: — φυλάσσειν θμὲ καὶ τηρεῖν ἐκέλευεν, ὅποις μὴ παραχρούσσοις μηδὲ ἐξαπαγήσοις, δειδὲν καὶ γόητρα καὶ σοφιστὴν, καὶ τὰ τοιαῦτα δνομέξων. — De Coronâ. p. 113. I hold this passage to prove uncontestedly, that in popular, as well as Platonic phraseology, even in the time of Demosthenes, "Sophist" connoted something invidious; and that there existed a general feeling against "Sophists" and "Sophistry," not, perhaps, strictly defined, but quite sufficient to exonerate modern writers from the charge of fabricating it.

† Mr. Grote is somewhat unfairly severe upon Brandis, and the writers who cite the testimony of Aristophanes against the Sophists. He included Socrates among them, and Mr. Grote therefore thinks that he should have been quoted against Socrates also, or not at all. But Mr. Grote must be acute enough to see that this is not the real question. The personal opinion of Aristophanes may be of little value. What he proves is, the existence of a party or School contemporary with himself, and generally offensive to his countrymen, in which he included, though most unjustly, an individual against whom he felt a spite. If Punch were to describe the Archbishop of Canterbury as a Tractarian, or Mr. Grote as a Protectionist, the historian of future ages would have a right to assume the existence of such parties in the era illuminated by Punch, though he would be very inaccurate if he stated that the persons mentioned belonged to them.

the *fait accompli* of the existence among many generations of a belief in the existence of a sophistical School, and the pernicious character of sophistical teaching. On the other side, we have the genius, learning, eloquence, and ingenuity of one most able, but perhaps not altogether unprejudiced advocate. Surely even he will himself forgive us if for the present we hold our judgment in suspense.

APPENDIX III.

CODEX VATICANUS, SÆC. XIV. ineuntis. Chartaceus, compendiose scriptus. Continet inter alia characterum Theophrasti magnam partem. A Siebenkeesio collatus est.

Ἄπὸ τῶν Θεοφράσου χαρακτήρων.

ιες χαρακτήρι Δεισιδαιμονίας. (Tauchn. p. 41. l. 11.)

Tauchn. p. 41. l. 13. pro ἐπὶ κρήνην — ἐπιχρωνῆν.

14. ἀπὸ + ἵεροῦ (sic).

14. δάφνην.

15. περιδράμη.

17. διαλάβη.

18. om. μέν.

19. σαβάδιον.

p. 42. l. 3. ἐκλύσασθαι.

4. δεῖν. ὡς pro δεινός.

5. κάν γλαυκί (i. e. γλαῦκες) βαδίζοντος αὐτοῦ τραπάττεται, om. ἴδη.

6. εἴπας a m. p.

7. ἐπιβῆναι μνήματι.

9. αὐτῶ φήσας.

9. καὶ ταῖς τετράσι δέ.

10. ἐβδομάσι.

19. περιφέραιο μένων.

20. om. δπως. Lacuna nulla indicatur.

21. om. τις.

Tauchn. p. 42. l. 22. ἐτεμμένων τῶν.
 22. ἐπελθόντων, ἀπ corr. ead. m.
 penult. αὐτόν.
 ult. πτῦσαι.

Μεμφιμοιρίας ιζ (sic).

p. 30. l. 15. ἐτιν ἡ.

15. περὶ τῶν προσῶ^ξ (sic).
 20—21. εἰ σὺ καὶ ἀπὸ τῆς.
 22. om. τύχη.

p. 31. l. 2. ὅτι ὑγιές.
 4. ἀπέτην.
 5. νίκην.
 6. ἐγκαλεῖ.
 9. ἰλαρὸς ἵσθι.
 9. ὅτι.

Ἄπιστίας ιη.

p. 29. l. 15. ὀψωνήσαντα.
 15. τὸν πευσόμενον.
 16. φέρων.

17. κατασά^{Δ'} (sic).
 17. ἄριθμεῖν πόσον ἐτι.
 18. τὴν αὐτοῦ.
 19. κυλιούχιον.
 21. ἀν pro ἔαν.

p. 30. l. 1. ἀργέ^τ (sc. ἀργύρον).
 3. ἐκδῦναι.
 3. ὡς βέλτι.
 4. ἐργάσηται p. m. e. s. m.
 4. κνάφ compendium litura obscuratum est.
 8. χρήσει.
 9. αὐτοῦ.
 12. σχολάζω πω.
 13. om. λέγειν.
 14. ἀν σύ.
 16. δυσχερείας.

p. 18. l. 4. οἶον.
 8. βάδιον αὐτὸν τὸ γ.

Tauchn. p. 18. l. 10. ἀντικυνημ (sic).
 10. πρόπταισματα.
 11. om. ταῦτα.
 11. μασχάλας δὲ θ.
 12. ἄχρι.
 14. ἐσθίων ἀπομύττεσθαι.
 15. θύων ἄμα δὲ ἀρξασθαι προσλαλῶν.
 15. om. καὶ.
 17. ἀναπίπτοντος ἐν τοῖς τρ. Qu. ἀναπονί-
 πτος? Ar. Eq.
 19. σφύζεσθαι.
 21. ἀναβαλλόμενος.
 21. om. καὶ ἐσθίων — χολή (19. 1.). Se-
 quuntur statim (v. Περὶ Βδελυρίας, p. 19.
 l. 18. Tauchn.) καὶ εἰς ἔξ (sic) ὄρνιθο-
 σκόπου τῆς μητερὸς ἔξελθούσης βλασφη-
 μῆσαι· καὶ εὐχομένων καὶ σπενδόντων ἐμ-
 βαλεῖν τὸ ποτήριον καὶ γελάσαι ὡς τερά-
 σιόν τι πεποιηκάς· καὶ αὐλούμενος δὲ
 κροτεῖν ταῖς χερσὶ μόνος τῶν ἄλλων· καὶ
 σύντερετίζειν καὶ ἐπιτιμᾶν τῇ αὐλητρίδι τέ
 οὐ ταχὺ παύσαιτο, καὶ ἀποκτυσαι (sic) δὲ
 βουλόμενος et sic deinceps ad οἰνοχόω,
 p. 19. l. 3. Tauchn.

Ἄηδίας κ.

p. 23. l. 4. οἶον.
 6. δὴ μέλλοντας.
 8. μασώμενος.
 9. πανουργιῶν.
 10. καὶ ἐσθίων δέ.
 14. εἴπον.
 15. om. ποία.
 17. ἀμφότερα δὲ οὐκ.
 18. καὶ ὅτι ψυχρὸν ὕδωρ ἐπὶ παρ' αὐτῷ λακκαῖον.
 20. ἀπαλά ὥστε εἴναι ψυχρόν.

p. 24. l. 2. ποῦ (sic).

Μικροφίλοτιμίας κα.

p. 9. l. 5. ἀγαγών.
 12. προσπατταλῶσαι.
 14. om. δέ.

Tauchn. p. 9. l. 15. ἀναβαλλόμενος.
 16. κατὰ τὴν ἄ.
 17. μελιταίου.
 18. ποιήσας.
 21. στεφανοῦντα, ομ. καὶ.
 21. συνδιοικίσασθαι.
 22. ομ. τά.
 22. ἀπαγγεῖλη.
 ult. οἱ πρυτάνεις τὰ ἵερά.
 p. 10. l. 1. τὰ γὰρ ἀξια καὶ τὰ ἱερὰ καλά.
 3. αὐτοῦ.
 4. εὐημερεῖν.

Ἄνελενθερίας κβ.

p. 27. l. 3. περιουσία τις ἀπὸ φ. quod videtur ortum e
 ditto graphia (sc. πεουσία).
 4. ἔχουσα.
 5. γικῆσαι τραγωδούς.
 6. ἐπιγράψας μὲν αὐτοῦ.
 7. ἀνατὰς σιωπᾶν ἦ.
 8. αὐτ., (sic).
 9. ἱερέων.
 9. ἀποδύσθαι.
 11. τριηραρ (sic ad fin. lineæ; sequens incipit
 a κνζερνήτου. In marg. lacunæ signum).
 12. ερῶμα ταῦτὸν ἐπὶ τοῦ.
 14—15. δταν ἦ τοῦ ἀποτιθέναι καὶ τὰ παῖμονσία.
 16. συμβάλωνται.
 17. ομ. καὶ.
 19. διειλεγμένον.
 20. ἀποκάμψας.
 20. (τὴν) κύκλω.
 23. θεράπαινα.
 23. εἰς: duæ priores literæ correctione manus
 recentioris sunt.
 ult. (το) συνακολουθῆσαι. Tum sic pergit: καὶ
 τὰ ὑποδήματα πάλεν πήξει (sic) κεκαττυ-
 μένα φορεῖν, καὶ λέγειν ὅτι κέρατος οὐδὲν
 διαφέρει. Καὶ ἀνατὰς κ. τ. ἐ.
 p. 28. l. 1. ομ. αὐτός τὴν οἰκίαν καλλύγαι, καὶ τὰς
 κλίνας ἐκκορῆσαι.

'Αλαζονείας κγ.

Tauchn. p. 12. l. 3. διηγεῖτο.
 4. αὐτοῖς.
 9. ἀπολαῦσαι.
 9. λέγων ὡς μετὰ εὐάνδρου.
 13. ψηφῖσαι.
 15. τριπτὰ δὴ λ.
 16. παραγίνεσθαι.
 17. ομ. εἰπεῖν.
 19. σποδᾶ (π. cum ut confusum).
 20. πλείους.
 20. αὐτῷ γένοιτο.
 22. ἀγνώτων.
 24. πόσων, ομ. αὐτάς.
 24. καθ' ἔξακοσίας (καὶ) κατὰ μίαν (καὶ) πρ.
 25. ομ. καὶ.
 26. (καὶ) δέκα.
 26. φήσας εἰσενήνεχθαι.
 p. 13. l. 3. δὲ οἱ τοὺς ι.
 4. (τοῖς) πωλοῦσι.
 9. διότι μέλλει. Explicit in νοοε ξενοδοχίας.

'Τπερηφανίας κδ.

p. 13. l. 17. (ἢ) ὑπερηφανία.
 19. φάσκειν ἐν τῷ π. (ομ. καὶ.)
 20. περιπατεῖν καὶ εὖ ποιήσας μεμνῆσθαι φάσκειν, καὶ βιάζειν ἐν ταῖς ὅδοις τὰς διαίτας κρίνειν ἐν τοῖς ἐπιτρέψασι, καὶ χειρονομηνοῖς ἔξόμνυσθαι τὰς ἀρχὰς οὐ φάσκων σχολάζειν. Καὶ προσελθεῖν κ. τ. ἐ.

I. ult. θελήσας.
 p. 14. l. 4. (καὶ) ἐτιῶν.
 7. προέρχεται.
 7. ἐπαλειφόμενον (αὐτὸν).
 8. ομ. ἐαυτόν.
 8. ἔάσας.
 11. ομ. μήν.
 12. γράψειν.

Δειλίας κε.

p. 40. l. 1. ομ. ἄγ.
 2. ομ. τοιοῦτος.
 3. κλύδωνος.

Tauchn. p. 40. l. 10. πεζού (sic) ἐκβοηθοῦντός τε προσκαλεῖν.
κελεύων πρὸς αὐτὸν στάντας πρῶτον περιῆ-
δεῖν.

14. εἰπε m. p.
16. (τῆς) σπουδῆς.
16. om. καί.
18. om. καί.
18. ἀποκρύψαι.
18. πρὸς πρὸ ὑπό.

p. 40. l. 20. ζητεῖν.

p. 41. l. 2. om. εἰπεῖν.
2. ἔάσει.
6. σέσωκα.
8. δημότας τοὺς φυλέτας.

Ὀλυμπίας κτ.

p. 14. l. 16. δόξειε δ' ἄν.
16. om. φιλαρχία.
17. κέρδονς πρὸ κράτους.
17. ὀλίγαρχος.
18. τίνας τῷ ἄρχοντι προαιρήσονται τῆς πομπῆς.
20. ἀποφίνας ἔχει.
22. post ἔστιν habet hæc: τοῦτον δὲ διτὶ δεῖ
ἄνδρα εἶναι. καὶ τῶν Ὁμ. κ. τ. ἐ.

p. 15. l. 1. ὀλίγων πρὸ λόγων: et cum eadem lectione
totam clausulam repetit ab ἀμέλει ad
χρήσασθαι.
5. καὶ ὑπὸ τούτων αὐτοὺς ὑβριζομένους ἡ τιμω-
μένοντος.
6. ὑμᾶς: sed corr. m. r.
10. om. λέγων, πρὸ quo habet τὴν τοῦ ὀδί-
cum compendio quod non intellexi.
11. οἰκητ. ὡρ add. m. r.
12. πάσχομεν πρὸ πάσχει ἄν.
13. θαυμάζων.
16. παρακάθηται τις.
17. ὑπὸ τῶν λ.
21. πόλεων εἰς μίαν κ.
21. om. τὸν δῆμον.

21-2. pro λῦσαι τὴν βασιλείαν habet λυθεῖ βασί:
sic, nisi quod τῷ σ prioris vocabuli

compendium adjicitur (✓) quod plerumque pro syllaba & ν ponitur.

Tauchn. p. 38. l. 22. αὶ τὸν παθεῖν.

24. ὁμοτρόπους.

Οψιμαθίας κξ.

15. οἶον.

16. ταῦτα.

18. ἐπὶ τό.

19. ἐπ' οὐράν.

19. σθαι post lituram.

20. τρέχειν.

20. κληθῆ: ultima litera ex correctione.

22. pro εἰσελθῶν habet εἰπῶν in quo ι a sec. m. est.

penult. θαύμασι.

p. 39. l. 2. καλλιστεύση.

2. om. τάς.

3. ταῖς θν̄ πλη̄ (sic).

6. κατ εαγέναι. In codice quodam Palatino fontem corruptelae detexi, in quo ita fere scriptum erat κατεγέραι. hinc orta sunt deinceps κατεχώαι et καται- χώαι

7. καὶ ἐνδεκα λιταῖς.

7-8. συναίξοντας.

8. πέζειν (h. e. παίζειν).

8. om. καὶ.

9. καὶ διατοξεύεσθαι.

10. τῶ τῶν παιδῶν παιδαγώγω καὶ ἄμα μανθάνειν κ. τ. ἐ.

13. om. τήν.

14. δραν ὥσι . . . γυναικ . . . μελετᾶν (sic).

15. αὐτῶ.

Κακολογίας κη.

p. 43. l. 3. οὐκοῦν δὲ, ins. ante καθάπερ.

5. om. ἔστι . . . ἦδε.

7. δὲ post ἐπειδή.

11. κακῶς.

12. καὶ κακῶν δὲ πρός τινα.

12. τὰ τοιαῦτα.

13. om. ἐπὶ.

Tauchn. p. 43. l. 14. om. *φησίν.*

15. post *συναρπάζουσι*, καὶ *οἰκία ταη* τὰ
σκέλη ἡρκῆ^ο οὐ γὰρ οἶον λῆρος ἐστὶ τὸ
λεγόμενον, ἀλλ᾽ ὕσπερ αἱ γυναικες ἐν
εἰς corr. π. 8.
ταῖς ὁδοῖς συνέχονται καὶ τὸ δλον ἀν-
δρόλαλοι τινές, καὶ αὐταὶ τὴν αὐλειον
ὑπακούουσι.

16. μέλει δέ.

17. κακῶς λεγόντων ἐτέρων.

18. εἰπ? h. e. εἰπ^ν correctum in εἰπ^ζ (εἰπας
in εἰπών).

20. η δὲ πονηρία οὐδὲν δμοία.

21. αὐτοῦ.

21. εἰσενέγκαμεν η προίκα ἐξ ης παιδίον αὐτῷ
γεννᾶ (marg. γέγονε) τρ. χ. κ. λ.

p. 44. l. 1. εἰληφότος.

1. ἀποσχέσθαι.

1. om. τοῦ.

2. αὐτοῦ: sed η ex corr. pro ἐαυτοῦ.

2. λοιδορῆσαι.

2. post λοιδορῆσαι. καὶ πλεῖστα περὶ τῶν φίλων
καὶ οἰκείων κακὰ εἰπεῖν.

2. om. δη καὶ.

5. οὐτως δ τῆς διδασκαλίας.

p. 22. l. 1. φιλοπ^ζ κθ. sic.

1. φιλοπ^δ.

2. φιλόπον.

6. οὐδείς.

11. δέ.

11. om. αὐτούς.

12. φῆσαι γάρ.

12-13. ἐπιδέξιον.

19. ἔξομ corr. in εν.

ult. η φιλοπονία.

Αἰσχροκερδείας λ.

p. 25. l. 8. ἐσθίων.

11. διμοίρω.

12. αὐτῶ.

Tauchn. p. 25. l. 13. ἀποδόσθαι.

15. *νιούς.*

15. ~~φ~~ ἐπὶ θεάτρων (φασὶν ἐπὶ θεάτρων, πρὸ ἐφιᾶσιν οἱ θεατρῶναι).

19. om. *τῶν.*

20. καὶ ξένον δὲ *μ.*

20-21. αὐτοῦ πρὸ ἐαυτοῦ.

pen. καὶ εἰπέρ (sic).

pen. om. *ἐπρίω.*

ult. om. *τῶ.*

ult. *πᾶς.* sic.

p. 26. 1. 1. οἰκείων πρὸ οἰκετῶν.

1. ἐν ταῖς ὁδοῖς post οἰκείων.

5-6. φειδομένων *μῆχωπ* . . δακ κεκρου μενω (sic).

7. σφόδρα δὲ ὑποσπῶν τὰ ἐπιτήδεια ὑποτρίασθαι φίλου δοκοῦντος πρὸς τρόπου πωλεῖσθαι. καὶ χρέη δὲ ἀποδιδοὺς τριάκοντα μῆν, ἔλαττον τέτταροι δραχμαῖς ἀποδοῦνται. Sic post ἔνδον.

11. post διδασκαλεῖον, τὸν μῆνα δλον.

13. om. δλον.

16. προσαπατεῖν.

17. *χειρίζοντος*, ει ex corr. Videtur olim fuisse ω.

17-18. *χειρίζοντος φράτορας τοῖς ἑαυτοῦ παισὶν* κλ (om. καὶ, ἐστιῶν, αἰτεῖν).

20. *βαφανίδιον* ἡμίσεα.

25. παρ' ἑαυτῷ διδομένων.

26. καὶ φακῶν.

ult. om. μῆ.

THE END.

**An ALPHABETICAL CATALOGUE of
NEW WORKS
IN
GENERAL & MISCELLANEOUS LITERATURE,
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MESSRS. LONGMAN, BROWN, GREEN, AND LONGMANS,
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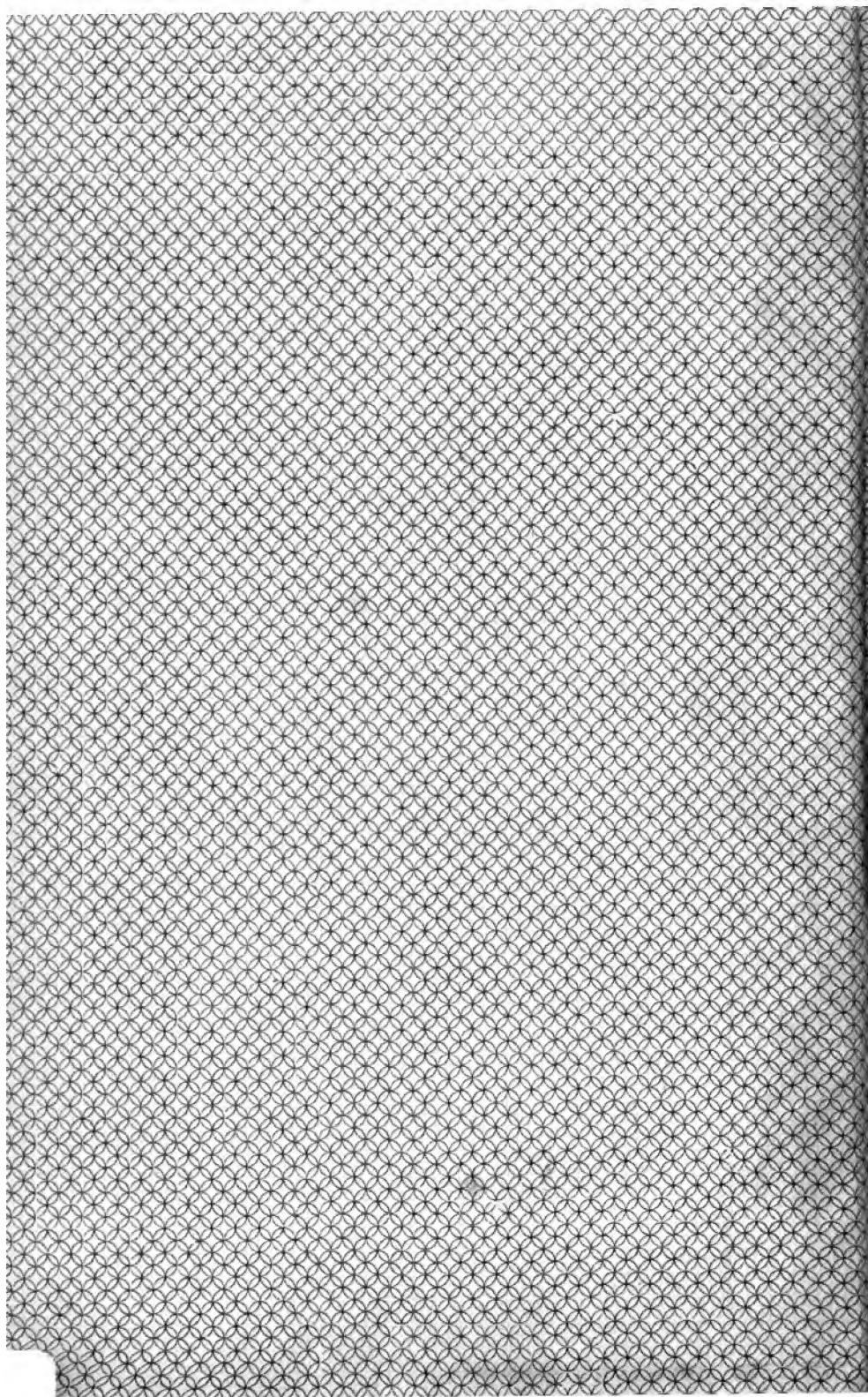
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